

† *The* †

LUTHERAN OUTLOOK

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THE YEAR IN THE CHURCHES

By G. Elson Ruff

Pointed Paragraphs

THERE ALWAYS WILL BE GOD

THEY cannot shell God's Temple,
Nor dynamite His Throne.
They cannot bomb His City,
Nor rob Him of His own.
They cannot take Him captive
Nor strike Him deaf and blind,
Nor starve Him to surrender,
Nor make Him change His mind.
They cannot cause Him panic,
Nor cut off His supplies,
Foes cannot take His Kingdom,
Nor hurt Him with their lies.
Though all the world be shattered,
His truth remains the same,
His righteousness still potent,
And "Father" still His name.
Though we face war and struggle,
And feel their goad and rod,
We know above confusion
There always will be God!

—"McAll News."

Trouble and perplexity drive me to prayer and prayer drives away perplexity and trouble.—Melanchthon.

"I DON'T PREACH—I TELLS"

David, an old colored sexton in Florida, was a devout Christian. When a preacher told David that he had heard that the sexton had been preaching to negroes on the plantation, the old man replied:

"Massa, I don't preach. I knows all about dat apostolic secession. Nobody preach except he is sent. Nobody sent me; but Massa, why so many folkses have nobody sent to tell 'em Jesus died fo' them? So I goes myself an' done tells 'em all I knows about Jesus. When de Lord sees 'em comin' Home in white robes, doesn't yo tink, Massa, He'll be as glad as if dey had come in de regglar way?"

Christ is not only the messenger of the Gospel; He is himself the message. He is not only the herald of truth; He is himself the truth. He is not only the guide who gives direction to the ethical life; He is himself the Way—Heim.

Beware of legalism in your relation with God. All works done to commend ourselves to God by our own merits are dead works, and like all dead things are offensive to Him.

J. Hudson Taylor.

JAPANESE CHRISTIANS

An American soldier was wounded and was found in the jungle by some Japanese soldiers. He thought he would be killed. Instead, the Japanese lifted him tenderly, and carried him to the road where they knew his regiment would pass. As they laid him by the roadside they said, "Your friends

will soon come by and take care of you. We Japanese are Christians."

—Presbyterian Survey.

Over the gateway of a Los Angeles club is this inscription: "The man who is too busy to serve God and humanity is—too busy."

THE TRIUMPH OF THE CROSS

The Cross did not remain on Calvary. It marched out across the Roman Empire. It leaped on those proud standards of earlier days, and got itself emblazoned there. It fluttered over Europe, in dark forests, on lonely castles. It pointed the patient centuries to a better way of treating men than man had found. It brought men face to face with the stark reality of love's triumph where hate would always fail. Very few believed it really, but multitudes haltingly swore devotion to it.—Paul Scherer.

Every true convert becomes a missionary. The changed life, shining out amid the surrounding darkness, is a Gospel in largest capitals which all can read. Our islanders, especially, having little to engage or otherwise distract attention, become intense and devoted workers for the Lord Jesus, if once the Divine passion for souls stirs within them.—John G. Paton.

BEAUTY

Wonderful . . . is the way in which beauty breaks through. . . . Even the minutest things reveal it as well as the sublimest things, like the stars. Whatever one sees through the microscope, a bit of mould for example, is charged with beauty. Everything, from a dew-drop to a mountain is the bearer of beauty. And yet beauty has no function, no utility. It is its own excuse for being. It greases no wheels, it bakes no puddings. It must imply behind things a Spirit that enjoys beauty for its own sake and that floods the world everywhere with it.—Rufus M. Jones.

After having written skeptically of prayer in earlier life, Samuel Coleridge confessed: "That was folly; the noblest possible exercise of the human mind is prayer."

THE INDISPENSABLE THING

The smile is one of the indispensables of life. A card bearing this advice to visitors hangs in the vestibule of a certain hospital: "Never utter a discouraging word while you are in this hospital. You should come here only for the purpose of helping. Keep your

hindering, sad looks for other places and if you can't smile, don't go in."

—Upward.

TOO MUCH HURRYING

The great difficulty in America is that we are dealing with so many college students who must work in the summer in order to get through at all. I want, however, to sound a note of warning concerning this move to accelerate. Psychologically, relaxation is as much a part of the cultural process as concentration. We must give the subconscious time to get in its work. You can crowd a student through 124 clock-hours with no leisure to digest, assimilate, or brood, and send him out a thoroughly uneducated, routine mind. My thought goes back to the last cook we had in our home—than Golden Period when we had a cook. My good wife, trained in home economics, required her to take eight minutes in the coddling of an egg for breakfast. One morning, when I was a little impatient, she came in, folded her arms, and said, in the voice of an oracle, "You can't hurry an 8-minute egg, Dr. Wishart!"

—Dr. Chas. F. Wishart.

When in doubt about God's reality and love, if we live as if our doubts were true, then our doubts will appear to us like practical realities. If we hold to our faith in God, and live as if we know that He is true, we emerge from the eclipse of faith into the light and peace of God.

—Horace Bushnell.

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EDITORIAL

THE NEW CONSTITUTION of the National Lutheran Council has been unanimously ratified by the eight constituent bodies of the Council. The American Lutheran Church, meeting at Sandusky, O., for its biennial convention, was the seventh group to endorse the document, and the United Lutheran Church in America, meeting simultaneously in Minneapolis, Minn., became the eighth. It had been agreed that the new constitution would become effective if six of the eight constituent bodies of the Council gave their approval.

Although we have previously indicated in these columns the tremendous expansion in the Council's functions which are envisioned under the provisions of the new document, it may not be amiss to refresh the memories of our readers on this score.

Before the outbreak of the present conflict, the National Lutheran Council had three principal departments: Lutheran welfare, research and statistics, and public relations. With the coming of World War II, the Service Commission was established for the purpose of ministering to men and women in the armed services, and a little later the Commission on American Missions was also created in order to care for the spiritual needs of unchurched Lutherans in defense areas. The Council also assumed responsibility to act on behalf of the American Section of the Lutheran World Convention to raise funds for the relief of Lutheran foreign missions.

Under the new constitution, American Missions will become a permanent division of the Council. There will be two other divisions, namely, Public Relations and Welfare. Each of the three divisions is to have an executive secretary. Other divisions, such as World Missions, Youth Work, Parish Education, Higher Education, and

Student Service, may be added from time to time if desired, according to the provisions of the new document.

It is clearly evident from a study of the above provisions that it is possible for the National Lutheran Council, if it is so authorized by the constituent bodies, to engage eventually in every sphere of the Church's work, from home and foreign missions to parish education. Thus it will become to an increasing extent the functional agency of the participating bodies and it is not difficult to envision the day when it may become the body through which a united Lutheran Church in America may be realized.

The new constitution, aside from broadening the functional scope of the Council, also provides for triennial free conferences of pastors and laymen representing the cooperating bodies. The first of these conferences will be held next year. In a sense, this provision changes the essential character of the Council from a mere functional agency to a loosely-knit federation of the participating church groups.

The eight bodies now cooperating in the Council represent approximately 3,500,000 of the 5,000,000 Lutherans in America. Thus, more than two-thirds of American Lutheranism is already closing its ranks in the onward march toward Lutheran unity.

What Was Achieved At Dumbarton Oaks?

PUBLICATION of the results of the Dumbarton Oaks Conference, in which representatives of the United States, Great Britain, Russia, and China decided to recommend the formation of an international organization for the preservation of peace to be known as "The United Nations," has resulted in widespread discussion. In many quarters the agreement has been hailed as an

epoch-making document in the long and painful effort of the human race to find a solution of the problem of war; by others it has been greeted with a spirit of cynical skepticism.

Perhaps the most hopeful part of the agreement is to be found in the proposal that all the nations participating in the new security organization shall themselves renounce war as a means of settling their disputes. Thus we read under Chapter II of the agreement, which deals with "Principles," these two paragraphs:

All members of the organization shall settle their disputes by peaceful means in such a manner that international peace and security are not endangered.

All members of the organization shall refrain in their international relations from the threat or use of force in any manner inconsistent with the purposes of the organization.

Of course, it will be argued that the nations once before made a similar pledge and equally solemn in the Kellogg-Briand pact to renounce war, and therefore the above promises are of little value. An essential difference, however, may be found in the fact that this time the nations who become parties to the new covenant pledge themselves to the use of force in compelling adherence to this principle. In the final analysis, the new proposal would not do away with war as such, but would sanction it as an instrument to enforce international order.

Critics of the results of the Dumbarton Oaks Conference point to the one item of difference which developed during the negotiations as the probable rock on which the whole proposal will be wrecked. This involved the voting procedure in cases where a charge of aggression is brought against one of the "permanent members" of the Security Council. The "permanent members" are to be the United States, Great Britain, Russia, China, and eventually France. The Russian delegates held out from first to last for the right to veto all questions which come before the Security Council, regardless of whether or not they may involve a member of the Council, including Russia. The United States, Great Britain, and China, on the other hand, while insisting that unanimous action should be required by all the "permanent members" of the Council before force can be invoked against an aggressor, contended that in the event charges of aggression are brought against a "permanent member," the accused state shall not have the right to sit in judgment on itself.

It is difficult to understand the Soviet logic. If the Russian position were accepted, it is quite clear that no action could ever be taken against a guilty "permanent member" of the Security Council, for it is inconceivable that such a member would admit its own guilt and vote in favor of employing force against itself! Does this mean that Stalin wants no security league, after all, and that he proposes to act as he desires and to take what he pleases in the postwar world? If so, "The United Nations" organization envisioned by the Dumbarton Oaks proposals has been doomed to die even before it is born.

Victories Scored In Pacific Area

WHILE THE WAR IN EUROPE drags wearily on, the tempo of the conflict in the Pacific has been considerably increased during the last month. General MacArthur's surprise invasion of the island of Leyte, in the heart of the Philippines, evidently was recognized by the Japanese as a fatal threat not only to their domination of that island archipelago but to their whole Asiatic empire, and they were not slow in reacting.

On October 24 and 25 three Japanese fleets converged on the Philippines, with the apparent object of driving off or destroying Admiral Kinkaid's seventh American fleet which was guarding MacArthur's invasion forces on Leyte. One of the fleets was first sighted steaming through the Sulu Sea and heading toward Surigao Strait, south of Leyte. A second and larger Nipponese force was discovered almost simultaneously rushing eastward through the Sibayan Sea in the center of the Philippines, from whence it emerged through San Bernardino Strait into the Pacific and turned south toward Leyte. The plan evidently was to catch the seventh American fleet in the pincer formed by the two Japanese forces.

Admiral Kinkaid met the double threat by dividing his fleet into two divisions. The first Japanese force was met in Surigao Strait and practically annihilated. The second, however, fell upon the lightly protected section of Kinkaid's escort carrier forces and for a while these were forced to retreat before the heavy Japanese onslaught. As the American carriers fled, however, they summoned help from surface ships and they were also given aerial support by Admiral Halsey's third fleet, stationed off northern Luzon. After a sanguinary battle they succeeded in driving back and inflicting heavy damage on Japanese battleships, cruisers, and destroyers. The U.S. carrier *Princeton*, two escort carriers, two destroyers, and one destroyer escort were lost.

Meanwhile, the third Japanese fleet, the largest of all and accompanied by carriers, had been sighted by Admiral Halsey's third fleet coming from the north, probably from Formosa or Japanese waters. This was the key action and involved the largest forces. The Japanese purpose evidently was to catch Halsey's fleet preoccupied with the danger which was threatening Admiral Kinkaid's fleet in the south and thus take it by surprise. At least three Japanese imperial fleet carriers, four battleships, six cruisers, and fifteen destroyers constituted the enemy force.

This threat was met by Halsey with a devastating concentration of aircraft, surface ships and submarines, and, in the short but savage encounter which ensued, the Japanese fleet was turned back with heavy losses. Not a single ship in Halsey's force was damaged.

Although subsequent sporadic aerial forays by the Japanese succeeded in inflicting some damage on American vessels, it may be said that the series of battles fought in Philippine waters have left the American

navy in almost undisputed command of the Pacific. What is left of the Japanese fleet is not believed strong enough to be able seriously to challenge the gigantic American force.

The results of this great naval victory were immediately apparent in the extension of General MacArthur's invasion operations to Samar and other smaller islands of the Philippines. American control of the seas will also jeopardize the position of the Japanese forces in the Dutch East Indies, as well as in Burma, Malaya, and French Indo-China. Likewise, it may open the way to Formosa, the Chinese mainland, and even the Japanese homeland.

Not so successful, however, have been the Allied operations in the European area of the war. Although the Russian armies have continued advance in Hungary and are now striving to take the capital, Budapest, they have made no material advance in Poland or in East Prussia. In the west the American forces have launched another powerful drive and are moving forward toward the Rhine bastions after having isolated Metz. The British in the north and the French in the south have moved forward simultaneously.

The Germans, however, are offering desperate resistance, and it is now becoming apparent that, unless internal collapse occurs in Germany, V-day in Europe is still in the uncertain future. It is even possible that victory will be achieved over Japan before the Germans are forced to surrender.

Churches Continue Fight On Peacetime Militarism

OPPPOSITION AMONG church bodies against peacetime conscription of American youth is gathering momentum. At its 14th biennial convention in Minneapolis last month, the United Lutheran Church in America spent considerable time debating the issue. The Social Missions Board had presented a resolution asking the Church to "protest the adoption at the present time...of...universal military conscription...as being inimical to the securing of peace among the nations, detrimental to the best interests of our country, and as constituting a militarization of national life from which European nations long have suffered."

When opposition to the resolution developed in some quarters, Dr. Paul Scherer, pastor of Holy Trinity Church, New York City, made a stirring address to the convention. "We must recognize," he said, "that Caesarism is on the march, and that is contrary to the way we must point. To be silent will render the Church of America impotent as the Church in Germany."

The convention then adopted the following resolution offered by Dr. Frederick E. Reissig of Washington, D. C.: "Since the future military needs of our country will be better known after the war and when peace plans have been adopted, be it resolved that the United Lutheran Church petition the government to postpone action on universal training of males between the ages of 17 and 21 years until one year after the

war." The delegates also approved a protest condemning plans to conscript women as "being conducive to the future demoralization of the home and the family."

Unfortunately, the American Lutheran Church, which met during the same week in Sandusky, O., failed to take a stand on the peacetime conscription issue. After having adopted a resolution which declared it "unwise for the United States to adopt a program of universal peacetime military training," the delegates, in the closing minutes of the convention, voted to rescind their former action.

In other church circles, however, opposition to the conscription proposal was growing stronger every day. The New York Synod of the Presbyterian Church, meeting in Brooklyn, called the military plan a "lamentable trend" and "a policy of militaristic nations and governments." It urged both pastors and members to register their disapproval to public officials and candidates for office. The Virginia Methodist Conference, held at Lynchburg, Va., and the New Jersey Methodist Conference, meeting at Ocean City, N. J., took similar action, as did also the 92nd international convention of the Disciples of Christ at Columbus, O.

Another group to express itself was the American Friends Service Committee, which voiced the fear that peacetime military conscription might mean the end of religious liberty and even the elimination of such religious bodies as their own. They urged that every effort be made to arouse all the churches and citizen of the United States, irrespective of political or denominational background, to the implications of the proposed legislation.

Perhaps the most effective action came from the Federal Council of Churches of Christ in America, the executive committee of which on October 31 approved a resolution asking Congress to defer action on the conscription proposal until after the war. "We are not here pronouncing judgment for or against conscription," stated the resolution, "but we are pointing out that for the United States to change now its historic policy might be so interpreted as to prejudice the postwar settlement and jeopardize the possibility of achieving the kind of world order reflected in our government's war aims."

General church bodies which had earlier gone on record against compulsory military training of 17-year-old boys include the Northern Baptist Convention, the Presbyterian General Assembly, the General Conference of the Methodist Church, and the Church of the Brethren. Other church, civic, and educational groups, such as the National Congress of Parents and Teachers, the National Commission on Christian Higher Education, the National Child Labor Committee, the United Council of Church Women, the Postwar World Council, the Fellowship of Reconciliation, the National Education Association, the American Association of School Administrators, and the American Council on Education, also voiced vigorous opposition. The last three groups united in the formulation of a joint statement

which declared that "until the postwar national situation is clarified, it seems to us extremely unwise and even dangerous to commit the nation to such a revolutionary change in fundamental national policy....The American people are fighting this war with the high hope that it will eventuate in an enduring peace. We all look for measures of international co-operation which will reduce the necessity for large scale postwar military establishment. If, against the background of these great expectations, a year of compulsory military training is urged, many Americans will interpret such action as a signal for the return of the cynicism of the 1920's or as an admission that we shall all continue to live in an armed camp and that the hopes of a more peaceful world are not to be realized."

Meantime Senator Robert R. Reynolds, chairman of the Senate Committee on Military Affairs, announced last month that he would call the committee together on the reconvening of Congress on November 14 and begin hearings on the compulsory military training bills now before that body. This means that immediate action is demanded on the part of foes of the proposal if the peacetime conscription movement is to be halted.

United Lutheran Church Elects New President

TWO IMPORTANT CHANGES in leadership took place in the United Lutheran Church in America when that body met in Minneapolis last month for its 14th biennial convention. Dr. Frederick H. Knubel, who has served as president since the United Lutheran Church was organized in 1918, relinquished his post to a younger man, Dr. Franklin C. Fry of Akron, O. Dr. Fry was elected on the fourth ballot on the opening day of the convention.

Dr. Knubel, who is now 75 years old, was made president emeritus of the United Church.

The other important change in leadership consisted in the election of Dr. G. Elson Ruff to become the successor to Dr. Nathan R. Melhorn as editor of *The Lutheran*, when Dr. Melhorn has completed twenty-five years in that position next October 31. Dr. Ruff is book editor of the Board of Publications of the United Church and has edited a page known as "The Church in the News in *The Lutheran*."

Both Dr. Knubel and Dr. Melhorn will be missed from the councils of the Lutheran church. Dr. Knubel assumed the presidency of the United Church when that body was formed through the merger of the General Council, the General Synod, and the United Synod of the South. At the time there was much speculation as to the future trend of the organization he was asked to head. There can be no doubt that the marked swing to the right which has been evident throughout his administration has been due very largely to his wise and strong leadership. Dr. Knubel has fought consistently for confessional Lutheranism, and today the United

Lutheran Church must be included among the conservative Lutheran bodies of America.

"We of the next generation will strive to perpetuate your faithfulness," said Dr. Fry to Dr. Knubel when called on to address the convention at the close of the balloting in Minneapolis, and the words were as much a tribute to the old leader as they were a promise by the new.

Dr. Melhorn belongs to the same school. An able writer and a profound thinker, he has been a strong protagonist of Lutheran unity. In season and out of season, he has wrought for closer relations among Lutheran bodies. His editorial colleagues in other Lutheran synods have deeply cherished the associations they have enjoyed with him in the National Lutheran Editorial Association, and they will miss his sage counsel as well as his irrepressible wit and humor. They will be happy to know that he will be privileged to round out a quarter of a century of fruitful service in wielding the pen and thus helping to mold the thoughts and policies of his Church.

Situation in China Becomes Critical

THE CHINESE REPUBLIC celebrated its thirty-third birthday on October 10. In many parts of the United States the Chinese Fourth of July was observed with ceremonies designed to strengthen friendly relations with our great ally in the orient which was the first victim of Japanese aggression.

But even as the name of Sun Yat-sen was being lauded as China's George Washington, there were indications that all was not well with the Chinese Republic which he founded. Worse still, relations between the Chungking government and the United States were not nearly as cordial as they once had been and the situation was growing increasingly tense. There were even rumors that, in the face of continual Japanese victories in China, Generalissimo Chiang Kai-shek might sue for a separate peace.

Then came the announcement that General Joseph W. Stillwell, in charge of operations in the China-Burma-India area, had been recalled by Washington. General Stillwell, who was the idol of the Chinese, held the position of Chief of Staff to Generalissimo Chiang Kai-shek and Deputy to Admiral (Lord) Mountbatten, commander of the Southeast Asia Command. There were rumors that Stillwell had been recalled at the request of the Chinese government and that the action was China's way of registering its dissatisfaction over the insignificant help rendered by the Allies. Other reports suggested that Washington had acted to show its displeasure over the failure of the Chungking regime to cooperate more fully with the suggestions of the Allies.

It has been known for some time that conditions in China are chaotic. The nation is torn by internal dissension. Three forces have vied with each other to

ain the upper hand. They are the old war lords, who for more than thirty years have ruled over their respective domains and ravaged the land; the Nationalists under Chiang Kai-shek, who have tried to unify the country and to introduce western civilization, and the communists, who have also attempted to bring about national unity, but under Russian influence. At the beginning of the conflict with Japan seven years ago, a measure of unity was achieved between the three groups, but this initial alliance is now all but gone.

The deterioration in national unity has been brought about by three factors: the Japanese blockade, which has demoralized industry and production in China; inflation, which has brought tragic consequences to the seeming millions of China and disrepute to the paper currency of the Chungking government, and the refusal of the Chiang Kai-shek regime to recognize the authority of the Communists, to furnish them with arms or supplies, or to give them any share in the government.

Meanwhile, the Japanese, faced by military disaster in all other areas in the Orient, are making a supreme effort to knock the Chinese out of the war before substantial aid can reach them. There are even rumors that the Tokyo government is offering China generous terms of peace. If such a move were successful, the Japanese would not only eliminate the Chinese as enemies, but they might even enlist them as allies and thus accomplish their political strategy of unifying the Orient under the Japanese slogan of "Asia for the Asiatics."

Such a development would be an eventuality of the gravest consequence to the Allies. Perhaps we have already delayed too long in bringing to the Chinese the help for which they have been pleading. Even with the patient Chinese the Scriptural proverb holds true, "Hope deferred maketh the heart sick."

Campus Perspectives

Conducted by Fredrik A. Schiotz, Executive Secty.,
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The Kick-off

THE FOOTBALL SEASON is on, and with it comes conference time for the Lutheran Student Association of America. The week-end of October 20-22 saw the kick-off. Our first fall conference met at Kearney, Nebraska. About twenty-five similar regional and area conventions will follow before the college year is concluded.

This was the twenty-first annual conference of the Mid-west Region (Kansas and Nebraska), but it was the first time that it had met in Kearney. The Kearney L.S.A. is less than five years old. Right now, there are no more than thirty Lutheran preference students

at the Teachers' College; and yet, with Lutheran student enrollment at a low figure, interest and activity are high. On the human side, this may be accounted for by a three-way combination that is always formidable: an alert, interested pastor, a dependable and loyal Lutheran faculty advisor, and a student president who serves God in the way she accepts responsibility. The professor told us that this small active Lutheran student group has set a tone in its work that has brought inquiries from several other church groups.

The conference was notable for the splendid participation of the four Lutheran colleges that are located in the region. The Saturday evening fellowship dinner witnessed a singing period marked by its spontaneity and the manifest enjoyment of the students who sang. We don't believe the high quality of this hour would have been realized except for what these church college students gave us. We thank God for the church college whose frontiers are pushed out beyond its own campus!

When the Sunday morning service was over, dinners were eaten hastily, and students were on their way—each group to its own campus. In such a moment one turns to evaluation, to ask yourself how much may have been accomplished. Critical thoughts were interrupted by a word from the local pastor: "One of our girls came to tell me that this conference has clinched an emerging desire to join our adult confirmation class. She wants to join the Lutheran Church."

This fall one senses a new morale among college students. The last couple of years upper class men have been reminding incoming freshmen, "You should have been here two years ago." The obvious inference was that anything worthwhile had disappeared as numbers decreased and civilian boys joined the armed services. Now students seem to have absorbed the mature attitude of accepting the present for what it is. This in itself is gain. It constitutes a good preparation for the return of service men to the campus.

Into College Windows

By ALVIN N. ROGNESS

IS THE Christian College different?

The Church underwrites its budget, of course; while public taxes pay the bills for the state university. But certainly we do not maintain schools just for the fun of paying the bills.

Its teachers are Christian men and women. But there are many splendid Christians on the staffs of state schools too. Of course, not many state schools now have daily chapel or strong Bible departments. Not even these features, however, make the church college distinctive.

But there really is a difference.

And the difference lies in the answer to the question, "Why are we here upon the earth?" The highest answer secular education can give is, "We are here upon the earth to further the public good." Christian education says, "We are here to glorify God." Between these replies there is a profound difference.

Secular education says that man is an independent being who works out some purpose for his life; Christian education says that man is a dependent creature, placed here by God, and given a purpose for his life.

Secular education says that the drama of man's life is flanked by birth and death; Christian education declares that man's life is an epic which death cannot end, and that life here is but a prologue to a life that unfolds in its real meaning beyond death.

Secular education inspires men to high living by demonstrating that the good life will pay dividends both for the individual himself and for the groups to which he belongs. Christian education declares that the good life may cost a person everything the world holds dear, but that man pursues it nonetheless simply because a God above him has been unspeakably good to him, and asks the good life of him.

Secular education aims to have man make a happy adjustment to the environment of time; Christian education seeks first to have man become harmoniously adjusted to an unseen, eternal Kingdom, and then to bring into the life of this world the transforming power of the other world.

There is a difference.

Education Conference

"THE LUTHERAN College Graduate in Modern Society" was the theme of the ninth annual conference of the Lutheran College Faculties held at the DeKoven Foundation, Racine, Wisconsin, on October 6 and 7, under the auspices of the Commission on Higher Education of the American Lutheran Conference.

The keynote address, delivered by Dr. Henry W. A. Hanson, president of Gettysburg College, Gettysburg, Pennsylvania, struck a strong note concerning the responsibility of the Christian colleges in developing "The Social Conscience in the Christian College Graduate," the topic of his address. He closed with a statement of what education should be, and especially edu-

cation in a Christian college—"The promise of an all-round development to fit one to live triumphantly."

Dr. Martin Cole of Augustana College, Sioux Falls, South Dakota, carried forward the theme of the conference when he introduced the problem, "The Contribution of the Curriculum in Training the Student for Social Responsibility." This problem was divided up as follows: "The Contribution of the Social Sciences," Agnes Larson, St. Olaf College, Northfield, Minnesota; "The Contribution of the Natural Sciences," S. H. Hoslett, Luther College, Decorah, Iowa; "The Contribution of Humanities," Herman Gimmestad, Midland College, Fremont, Nebraska; and a paper prepared by Dr. John Hiltner of Wartburg College, Waverly, Iowa, on "The Contribution of the Christianity Departments." Since Dr. Hiltner could not be present this was read by Dr. L. Siersbeck, secretary of the Commission on Higher Education.

Dr. Edgar M. Carlson, president of Gustavus Adolphus College, presented a paper "The Christian College as a Laboratory in Social Responsibility," giving special emphasis to the contribution of the extra-curricular activities in social, athletic, literary, and dramatic fields. Discussion of the paper was led by Dr. William Young of Capital University in Columbus, Ohio. The trend of the discussion was towards the change that will come in the postwar period. This led to the next paper by Dr. E. Nelson of Carthage College on "Postwar Plans for Lutheran Colleges." His emphasis was on the fact that the returning veterans will be a group of tremendous influence and strength. Although some will need help, many will have much to contribute. There will be a desire for more intensive work, a need for guidance, a demand for vocational training combined with cultural education and a challenge to offer them a vision of civic responsibility and to develop the recognition of a task to be done that is greater than themselves.

The closing paper was given by Dr. O. A. Benson, president of the Illinois Conference of the Augustana Synod, on "The Lutheran College Graduate in Modern Society," a restatement of the theme of the conference.

Members of the Commission on Higher Education, Reverend N. A. Menter, Dr. F. C. Wiegman, and Dr. J. C. K. Preus presided at sessions of the conference. Devotions were conducted by the Reverend John L. Meck, and the Reverend H. G. Faustel of Racine, Wisconsin. The Reverend Karl J. Wilhelmsen, also of Racine, was in charge of many of the local arrangements.

Now Is the Accepted Time

By H. Conrad Hoyer

Director of American Missions, National Lutheran Council

A SENSE OF immediate urgency characterized the sessions in Minneapolis, October 17 to 19, of the first Lutheran Home Missions Conference sponsored by the National Lutheran Council's Commission on American Missions. The program being built around the theme, "Building the Future Church Now," all speakers placed particular emphasis upon "Now," and discussions from the floor indicated that it is the sense of the home mission leaders of the eight general bodies presented that thinking must be crystallized and plans formulated at once for important developments in the immediate future. Several of the more significant problems of today became the subjects of formal resolutions in order to call them to the attention of the whole Church.

Arranged to develop understanding of home mission tasks, a vision of home mission opportunities, and inspiration to go forward in the work, this first conference enrolled 165 leaders representing all of the National Lutheran Council bodies.

At every session the urgent note was sounded. Dr. O. Bersell, president of the Council, speaking on "How Short My Time," stressed the importance of the present as the opportunity hour for the Lutheran Church. Dr. Ralph H. Long, executive director, gave the same emphasis in his terse greeting, "Look up! Hurry up! Toughen up!" "The time is now" to bring the evangel to the world, declared Dr. Franklin Clark Fry, president-elect of the United Lutheran Church, in his address at the mass rally Wednesday evening.

"Build now" were the opening words of each new division in the paper on Rural Missions presented by Dr. T. F. Gullixson (NLCA) of Luther Seminary. Dr. C. Michelfelder (ALC), Toledo, O., stressed the importance of developing understanding between the church and industry in the immediate future. The Rev. E. E. Krebs (ALC), Columbus, Ohio, discussing "Special Racial Groups," urged immediate consideration of an enlarged and coordinated ministry of a specialized type for these sections of the American public.

The Church and Rural Area

At the close of the conference a panel discussion led to the formulation of resolutions covering each of these specialized subjects. Concerning "Building the Future Church Now in Rural Areas," the delegates had the following to say:

I. The Lutheran Home Missions Conference, assembled at Minneapolis, Minn., October 17-19, 1944, expresses its joy in the fact that the Commission on American Missions has already approved as a report to the National Lutheran Council the establishment of a department on rural church life and respectfully recommends to the Council

that the resolutions adopted by their Commission be put into effect.

II. WHEREAS, The serious nature of the duplicated efforts of the overlapping fields in the Lutheran Mission scenes of America is becoming more apparent every day,

AND WHEREAS, the historic and primary cause for the present duplication, language and racial differences, is practically eliminated,

AND WHEREAS, other Protestant and Roman groups are facing this problem courageously with the thought in mind of establishing large and extensive rural church life units,

AND WHEREAS, both manpower and funds now used in such duplicated efforts are urgently needed to meet the growing opportunities for missionary effort among the unchurched in both rural and urban areas,

AND WHEREAS, there is no effective method at present for the merging or coordinating of congregational activities so as to overcome this duplication,

AND WHEREAS, the need for some such method has been brought vividly to the attention of representatives of the general bodies attending the Lutheran Home Missions Conference sponsored by the Commission on American Missions of the National Lutheran Council,

BE IT THEREFORE RESOLVED, That we memorialize the general bodies of the National Lutheran Council to give immediate and serious attention to this problem, leading to action at the next conventions, with the end in view that under the auspices of the National Lutheran Council some plan might be devised to alleviate this problem.

The Church and Industrial Area

On "Building the Future Church Now in Industrial Areas," the delegates offered the following:

WHEREAS, Both Management and Labor have indicated that there is a lack of understanding between industry and the Church,

AND WHEREAS, such understanding must be established before there can be genuine progress in the spirit of Christian cooperation between the Church and industry,

THEREFORE, BE IT RESOLVED,

1. That the National Lutheran Council through its Committee on social trends be urged to continue study of the social trends of our time with special reference to relations between industry and the Christian religion.

2. That this Committee devise ways and means to produce a Christian literature setting forth the means for creating and fostering the understanding essential for Christian cooperation, and

3. That the Committee give immediate attention to the matter
 - A. of promoting such courses in our Lutheran Theological Seminaries as will help prepare pastors for fruitful Christian work in the great industrial areas of our land;
 - B. of providing for specialized post-graduate study in this field following graduation from theological seminary;
 - C. of providing for clinical study and practical demonstration in this same field.

The Church and Racial Groups

A single resolution summarized the sense of the conference regarding "Building the Future Church Now Among Special Racial Groups":

It is the consensus of opinion of this conference that racial tensions and minority problems constitute so challenging an opportunity and responsibility to the Lutherans of America that they demand the immediate attention and action of the cooperating bodies of the National Lutheran Council. Therefore, we urge that the members of the Commission on American Missions contact their respective boards in order to institute cooperative action under the National Lutheran Council. The objective, further, shall be to explore the problems and opportunities, to evangelize through Christian literature, the establishment of mission training schools, etc., among these so-called minority groups, and also to stimulate interest and support for this cause throughout the Lutheran churches of America.

Color in the Postwar World

By John Knight Shryock

Rector of Grace and Incarnation Church, Philadelphia

THE PROBLEMS which give rise to war arise in time of peace, and are seldom solved by the war which they have caused. Indeed, these problems are usually intensified by war, which adds such elements as bitterness and the desire for revenge. War is usually undertaken as a short-cut to the solution of such questions, but instead of solving them, it aggravates them.

These problems, of which we will face many after the war, are caused primarily by ignorance and group selfishness. The ignorance is not merely an ignorance of fact, but an inability to think except within certain concepts: a conceptual ignorance such as exists between the men of different races and cultures. And it is unfortunately true that group morality often lags far behind the standards of individual morality, so that groups will do things that no individual would do. Moreover, while unsocial behavior is condemned in the individual, it is often praised in the group.

These generalizations are illustrated by the questions of color, and of the prejudices caused by differences of color, or race.

Race Prejudice Will Be Intensified

Race prejudice will not be removed by the war; it will probably be intensified. Bitterness will be added to the existing feeling in the defeated nations, and a longing for revenge, without an acknowledgement of fault. Among the victorious nations, there will be groups and nations who will feel that their efforts have not been appreciated, and that they have not been rewarded at the peace table as they deserved. All this will be heightened whenever there is a difference of color. And with the development

of national consciousness in nations formerly regarded as backward, such as the peoples of Asia and Africa, the advocates of a narrow nationalism will be apt to appeal to racial prejudice among their hearers in order to secure their own ends.

It is impossible to exaggerate the seriousness of the situation we will face when the war is over. If racial prejudice, racial inequalities, and the exploitation of backward races are permitted to continue, then a worse catastrophe than the present war will overtake us.

Christians must remember that not only is race prejudice incompatible with the teachings of Jesus Christ, and of His Church, but that it is founded upon ignorance and misconception.

Mental Inequalities Not Due to Race

There are unquestionably differences between groups of men; but are the important differences due to race or to culture? There is no space to enter into details, but a general statement must suffice.

No evidence that could be accepted as scientific is known at present which indicates that the fundamental differences between groups can be interpreted in terms of race. In classifying racial groups, anthropologists are forced to adopt such meaningless criteria as the cross-section of a hair. Weight, stature, and the color of the skin have long been discarded. The variation within a racial group is much wider than the variation between the average of different groups. Among the more advanced peoples, there is no such thing as an unmixed race. And if there are mental differences between the races, no experiments of a scientific nature have been made which would indicate what they are.

The mental differences between groups are better explained in terms of culture than of race. Language, religion, moral rules, ways of life, habits of thought—these are the factors which separate peoples. And to these is added the universal tendency to regard anything that is strange and different as inferior.

One may say that it is not important what separates the nations, race or culture, because the separation exists in any case. But it is very important that we recognize in the coming postwar period that our differences are due to cultures, and not to race; because racial differences are permanent, and cannot be changed, whereas cultural differences can be removed. If the essential differences between men are caused by race, then our situation is hopeless. But if these differences are due to culture, then the problem, no matter how difficult, permits of a solution.

Repentance Begins at Home

We must begin the postwar period with a confession. There is no nation which has not offended in this matter, so that we should avoid hypocrisy and offense by acknowledging our own shortcomings. We cannot remove the mote from another's eye while a beam is in our own. We ought not to lament over the natives of Java, or India, or South Africa, while we maintain our own right to do the same thing that we object to elsewhere.

And we should recognize that the human race is a unit. It is not a question of whether we like this; it is a fact which, if it is ignored, will bring unbelievable disaster. Just as areas of low atmospheric pressure bring storms, so an oppressed and penalized group breeds trouble for all.

We should look at the facts coldly and impersonally.

For example, when a minority of a different race among us is less than ten per cent, there is little racial feeling. But when the percentage rises above that point, bitterness increases as the dominant group feels its security endangered. This must be recognized, and as far as may be discounted and remedied.

Educated Behavior, Not Heredity

But above all, we should recognize that the real issue is not race, but culture. The preservation of culture is an important and serious matter, and we will gain nothing by minimizing differences of culture between peoples. But we can face this problem, great though it is, with hope in the possibility of a solution; whereas differences of race, were they really essential, would render the situation hopeless. We must endeavor to separate these two issues in the minds of men everywhere. The real differences that separate Hindus and Chinese and Negroes and Caucasians are due to educated behavior, not to heredity. And the variations within the Negro and the Caucasian groups are far greater than the differences between the average Negro and the average Caucasian. The bitterness between groups is based on culture, and may eventually be removed; while what we call race feeling, in so far as it is really that, is totally irrational.

When war has ceased, this problem must be attacked. For it will exist in the postwar period in an even more aggravated form than before the war. If it is not solved, disaster awaits us. And each one of us must resolve to root our racial feeling from his own heart, while recognizing how hard it will be to remove it from others.

We should recognize also that a real solution will inevitably be a religious solution. We must practice what we say we believe. "God has made of one blood all nations." We must mean that when we say it.

The Year in the Churches

By G. Elson Ruff*
Philadelphia, Pa.

WORLD EVENTS are at flood tide. The shape of the future slowly appears amid the currents of today. The Church is greatly involved in this flux. Even the sketchiest summary reveals portentous happenings in church affairs in every nation.

To begin with the broad outline of world events: this year brought relaxation of pressure against Christianity in Russia. The most thoroughgoing, insistent attempt at

destruction exercised against the Church since the fourth century is apparently being abandoned. If Christianity were a mere tradition, a symbol of spiritual inertia, it would by now have disappeared in Russia. Contrariwise, the Russian government has been driven by expediency to a great change in church policy, and has restored to a large extent the rights of the Church. Beginning a little more than a year ago with official recognition of the Orthodox Church, the Soviet state has allowed the convening of a church council, election of a patriarch, resumption of many unaccustomed church activities. Most recently the commissar for religious affairs declares there is no objection to religious instruc-

* This article, by the editor-elect of "The Lutheran"—to assume full charge Nov. 1, 1945—is the one of several presented at the National Lutheran Editorial Conference in New York late in September. This theme is an annual feature of the meeting.—The Editor.

tion of children, either by parents in the home or by priests in some ecclesiastical meeting place.

The cross-currents of the Russian affair seem deeply to involve the Vatican, with its mordant hate of communism. Roman Catholicism had deep designs for the spiritual conquest of the Balkan states, it seems evident. The new alignment of the Soviet state and the Russian Church means bitter combat for the Holy Father, or some suitable compromise.

German Church Grows Stronger

Among the Evangelicals, the year has brought forth evidence of external destruction and internal strengthening. Church properties have been shattered as never before, especially in Germany. At the same time the German Church has achieved a united front which has given it great boldness in the presence of its persecutors. Following negotiations initiated by the Lutheran bishop, Theophilus Worm, a 12-point agreement was reported between the confessionals and the moderates led by Bishop Marahrens. Evidence of success in this effort seems to be that the German Church has gained increasing independence. Although Nazis have continued to arrest outspoken churchmen who voice public criticism, they no longer dare press large-scale anti-church activities, for fear of the proven influence of organized Christianity.

Lutheranism elsewhere in Europe still faces the remnants of a Nazi oppression which has been violent and unsuccessful. In Norway, Ludwig Hope has been reported this month as released from arrest. However, during the year there have been many arrests and also a strenuous assault on the Missionary Society. The year has seen the application of the familiar Nazi policies to the Church in Denmark—against the brave resistance of a majority of churchmen.

The Church in the Orient has suffered anew in the steady advance of Japanese into central China, with missionaries fleeing pitifully before the oncoming invasion. Allied victories in New Guinea have freed missionaries and restored their liberty to work in fields there.

Methodists Change War Position

In America the recent days of the war have seen a drift on the part of the Churches away from a passive neutrality toward the conflict toward a more active espousal of the cause. There was evidence of this in the widespread D-Day prayers for victory, as thousands gathered to invoke blessing on the nation's arms. Methodists, who are somewhat the weathervane of American Protestants because they have so few scruples about changing their position in the changing winds, revised their 1940 statement on war—at the 1944 General Conference, declaring their current belief that "God himself has a stake in the struggle." Baptists also adopted such a statement at the Northern Convention, but on second thought deleted the statement.

The fact that the Churches have generally refrained

from an all-out effort to stir up war spirit is an unusual phenomenon in the history of the nationalist state. Either it is because this is a "cold" war, fought without frenzy, in which there has been no need to invite the Churches to help create a war psychology, or because the pacifist pronouncements of the last two decades have had effect on thinking within the Churches, or because the Churches have learned from European examples the danger of too great involvement in nationalism of any kind.

Churches Speak on Peace

Meanwhile the American Churches continue their interest in expressing themselves about peace. Pronouncements on this subject reached something of a climax last autumn in the Joint Statement of Protestants, Catholics, and Jews. That seemed to be about the end of making statements, and from here on the peace movement has moved in two new directions. First is that of carrying the problem to the rank and file of church members—through the Christian Mission on World Order, engineered by the Federal Council last November, the Methodist Crusade in January, the Congregationalist-Christian Mayflower Compact this spring, and a similar campaign within the Baptist churches. The second direction of the peace offensive is through quiet infiltration of church leaders into the councils of policy-makers who sit in high places. Along this line, a committee of the Federal Council and of the Foreign Missions Conference met with Secretary Hull in the early spring, and arranged for occasional meetings with responsible persons in the State Department for discussions of world problems in terms of Christian conviction. Most notable of such efforts has been the conference with Secretary Hull undertaken by John Foster Dulles, chairman of the Federal Council commission on peace and foreign-policy framework for Candidate Dewey. Further, there have been statements from enlightened and responsible spokesmen of the Church's point of view, critical of each step in governmental negotiation on postwar affairs—such as Dr. Latourette's critique of the results of the Cairo conference.

Shall the Churches be the watchmen and guardians of the righteousness of the nations in political, economic, and social matters? Underlying the readiness of various churchmen to assume such roles is their conviction that if churchmen do not set themselves in this capacity, there will be no watchmen of the world's conscience, that governments are by nature morally ambiguous, responsible only for their self-perpetuation by application of their power, and that Christian citizenry must be aroused and informed to exert influence on their elected representatives.

Ministry to a World at War

In ministry to a world at war, the Churches have continued their efforts of the recent years with good success—through the services of chaplains who have made fine records, often at great cost; through increasing efforts on behalf of war prisoners; through service centers

such as those of the Lutherans; through a better-than-average parish ministry.

Immense social problems looming up for the postwar period have scarcely been estimated, let alone solved. Certainly there is much optimism, as though assuming that tensions of wartime have created spiritual appetite which the Churches shall appease easily and joyfully, rather than realization that war destroys spiritual and ethical values. There is talk of ministry to returning service men, glib talk, as though the Churches have not sensed the apathy which they may expect, the slow and painful restoration to normal church life which is likely to be the task before us. But there are many churchmen who go deeper than optimism and humanism, and will believe the Church must speak to the social needs of a new day, as authoritatively as it has always spoken to individual needs. They are thoroughly disillusioned about convention resolutions, and it will be a long time before they put such faith and fervor in them as in the pretentious and facile documents of yesterday. They know the upthrust of Christian World Action must come ultimately in the lives of millions of individual Christians, not in the agitations and preachments even of archbishops.

Meanwhile the Churches have replenished their treasures as never before. Debts have disappeared like late winter snows, as the tide of wartime prosperity sweeps through every channel. Reserves have backed up. Plans are at hand for a surge of church-building. Yet prosperity is no index of spiritual strength, and the fact is that the proportion of national income brought to the house of God is less than it was at the depth of the depression.

Emphasis on Christian Education

In its ongoing tasks not directly related to the war, the Churches continue their striving for a new approach to religious education of their children. The decline of the Sunday school and the rise of weekday classes are phenomena of first-class significance. It is now estimated that 1,500,000 children in 44 states are included in the released-time plan. Ten states have passed enabling acts giving permission for such time, and in 33 others court decisions or other judicial rulings have provided sanction. In New York State there are 200 communities reported enrolling 300,000 pupils in released-time class, 108,000 of them in New York City and 73,000 in Buffalo. The Province of Ontario has this autumn begun a program of religious education within the public schools, somewhat like the plan introduced in England in the new Educational Bill. A similar plan is followed in a few scattered cities in the United States. Undoubtedly the Churches can get whatever kind of working relationship with the public schools which they eventually decide they want. In some distant future the Churches may resolve their differences of opinion on this matter, and know what they are after.

Out on the fringe of the youth population, isolated from church influence, is the growing and much-publi-

cized company of the juvenile delinquents, whom the Church has no procedures for redeeming other than its institutional routine. Likewise largely outside the scope of established ecclesiastical operations are the race problems and industrial conflict, regarding which churchmen sometime speak sympathetically and step warily.

The Drift toward Conservatism

Further down below the surface, the year has shown a continued trend among the Churches toward a more profound understanding of the faith by which they live. A new theological quarterly launched in 1944 in erstwhile liberal circles is prefaced with these words: "A rebirth of vital Christian theology, by providing a thought structure for multitudes of confused people within and without the churches, would serve to bring back the note of authority and conviction into circles where it is lacking today." The Congregationalist churches, haven for a half-century for an occasional Lutheran with theological wanderlust, has Walter Horton and others at work formulating a new orthodoxy for its subscription. Books and sermons are increasingly about "The Significance of the Cross," "The Doctrine of the Trinity," and "The Meaning of Revelation." The old words, incarnation, regeneration, atonement, are coming back into areas where they were long unspoken. The old ideas of the incurable evil of the natural man, the total dependence on divine grace, are stirring again. Current history is teaching the Churches that no amount of adaptation to a secular culture is a guarantee of success in preaching the Gospel. It is learning anew that the Gospel carries its own evidence of authenticity, that adaptation weakens it to the point of failure to survive the downfall of the culture to which it has adapted itself.

Among Lutherans this problem is not acute, except that now and then we find ourselves surprisingly becoming almost contemporaneous with our brethren of other folds. We have our own set of problems in the field of manipulating our stubborn ecclesiasticism into some sort of shape which will allow effective action. This was to be the year of destiny, our hopefuls hoped, but in fact is no more than the year of housecleaning of corporate nomenclature. At least, in the direction of closer relations, we are not losing any ground. Slowly we are gaining.

To summarize all this, the year has evidenced deep-rootedness and resilience of the Church. It shows also the wistfulness of churchmen to have something to say about the onward course of society, but not sure just what to say. We have by no means translated the thought of the fathers into the language of the common people who ponder the tragedy of our time. We are highly conscious of the ethical dilemma, as humanity faces social confusions peculiar to a new day, but have not forged a tested standard of social morality to put forth with confidence. In this difficulty the Church is wisely searching its foundations in the Word, and under the impact of the world's need, it may soon speak with increasing clarity the message of guidance which the world needs.

Remedial Gratitude

By Oscar A. Benson*
Vice President, Augustana Synod

BENEFITS RECEIVED in a specific situation entail an obligation that can never be amply liquidated in kind, for the simple reason that the circumstances will never again be quite identical. Only a sincere sense of being obligated represents adequate payment of such a debt. John Milton expressed this profound truth, when he said that "a grateful mind by owing owes not." It is an ignoble soul that considers itself capable of discharging a debt of gratitude by reciprocal gifts. It sometimes happens, too, that such dwarfed spirits, unable to escape that sense of indebtedness, attempt to suppress it by heaping abuse on their benefactors and by studiously avoiding their company. Men of good will are often perplexed by that attitude, but it is based on the unwillingness to "owe," which unwillingness but perpetuates the debt. Genuine gratitude, on the other hand, readily recognizes a permanent obligation, and in so doing has therapeutic value. It changes personalities. It eliminates some of our selfishness, stimulates affection, creates humility, and encourages helpful action. Genuine thankfulness is a Remedial Gratitude.

It opens our eyes to facts of which we are normally oblivious. There is no doubt that the ten lepers were quite aware of their miserable condition. Didn't Jesus meet them "along the borders?" They were socially ostracized. Many are in that category still. They are too incompetent to gather in the business center of the community for some useful trade or profession and too impoverished to congregate in the prosperous suburbs. They live on the periphery, shut off from respectable industry and avocational culture, the object of everybody's scorn and nobody's concern. The fact that they are frequently the victims of their own indolence or vice does not mitigate their unhappiness, nor does the fact that others, more vicious and indolent than they, may live in luxury, diminish their bitterness. Cynical and hopeless, they eke out their existence "along the borders," anticipating nothing better for their children than a life of either poverty or crime. Sociologically, these humans are of supreme importance, for social progress depends primarily upon the amelioration of their condition.

Nor could the ten lepers be blind to the diseased condition of their bodies. Large areas of infected skin, constantly growing, engaged their despairing attention. Those who spend their time deliberately violating the laws of God and man cannot be totally unaware of the flaws in their character, although persistent sin does make conscience quite as insensitive as is the inflamed

epidermis of a leper. Scholars seem to think that leprosy in Palestine was rather some form of psoriasis, a skin disease, and may we not assume that the overt behavior of many a criminal is a contradiction of deeply hidden inclinations to be something better? Too many have obstinately refused to let the healing touch of the Master cure their ailment, which they recognize all too well, while others have come to an honest conviction of being incurable.

Explaining Away the Miraculous

Yes, all ten were conscious of their pathetic situation, but only one was endowed with a gratitude that opened his eyes to the immeasurable blessings that were his. Luke tells us that "he saw that he was healed." For "as they went, they were cleansed." Of course, they all saw that the afflicted parts were paling and that the tissues were taking on a healthy appearance. They all felt the new vigor coursing through their bodies. But only one really saw the astounding miracle that had transpired and the boundless debt of thanksgiving that he had assumed. The others no doubt explained away the miraculous, as we humans are prone to do, by attributing the cure to something they had tried before or to their own precautions or insight. How determined we are, after all, both as individuals and as nations, to explain our achievements as merely the product of our own industry, or skill or learning, or organizational and scientific genius! There is rarely an experience of that remedial gratitude which gives us a vision of our utter dependence.

Such a gratitude came to the heart of the Samaritan "stranger." He saw the Source of his incomparable blessing, and he realized that the Man of Galilee was Himself incomparable. He had caught a vision of incarnate divinity, for no mere mortal would have been capable of so marvelous a cure. He was a "stranger" to his associates, more so now than ever, but he was no longer a stranger to God. He knew that he had seen Him face to face, and his gratitude impressed that ineffable vision upon his soul indelibly. O that we might learn to see God that way, as the Source of every temporal and spiritual blessing, instead of going on our way, blinded by our own conceits!

Reminding God of Our "Rights"

That kind of gratitude loosens tongues. Not that we are insufficiently articulate ordinarily, for are we not habitually voicing our opinions and our protests? Are we not voluble enough about our rights and signally terse about our duties? Even God has to listen to our

* Sermon on Luke 17:11-19, C.B.S. "Church of the Air," Sunday, September 10, 1944.

mands, for so often our invocations are but a peremptory claim to some special favor, which He cannot justly deny, in view of our being such a decent and virtuous lot! Not only by implication, but too often directly, we have the audacity to remind the "Father of mankind" how completely unworthy of any divine consideration our opponents are by contrast.

However, the ten lepers labored under no such smug illusion. They made no demands. They merely cried out their agony, and suggested no other motive for prospective help than unadulterated, undeserved, unearned "mercy." They blamed no enemies for their predicament, they protested no abrogation of their rights, they boasted of no decencies or virtues. Their extreme need was their only prerogative. In appealing to Jesus, according to the Gospel writer, they didn't even venture to address Him with the same word for "Master" that the condescending Pharisees so often employed, but used another term.

Gratitude That Loosens Tongues

All such inhibitions vanished from the mind of the blessed stranger, when he experienced the omnipotence of redeeming love. Gratitude loosened his tongue, and he hurried back, "glorifying God, with a loud voice." Neither the threats of the officious, nor the sneers of the doubters, nor yet the pleadings of his nine companions could deter him. He had been healed by One who rose above every man-made convention. Jesus had shown indiscriminating kindness to a foreigner as to the natives, and the Samaritan's gratitude would be satisfied with nothing less than public confession of such a Saviour. Unrestrained worship became a supreme privilege, as he prostrated himself at the Master's feet, "giving Him thanks."

Is it not always so with those whom the Lord has fully cleansed? Can they be satisfied to return thanks only once a year at some formal service? Do they take care lest their religion become too fervent for their associates? Is it possible for them to "hold their tongues," when a word of testimony might stay the feet of an erring friend? Would they ever seek to withhold the voice of a Christian witness from the unenlightened? No, those whose spiritual leprosy has been genuinely healed have a sense of gratitude that prompts them irresistibly to faithful worship and impels them to tell the precious story of redeeming grace to men everywhere. Theirs is a clear, untrembling voice, glorifying God.

Our feet are directed into new paths by this compelling gratitude. Ninety per cent of those whom Jesus helped that day experienced no such new sense of direction. With their immediate affliction removed, they hastened to reclaim the old companionships and to cherish again the sordid objectives and limited visions of the past. They were conscious of no obligation to

Jesus. There is such infinite pathos in His question, "Where are the nine? Were there none found that returned to give glory to God, save this stranger?"

Christ, the "Forgotten Man"

And the question has re-echoed down through the centuries, as men in every generation have failed to recognize their indebtedness to God. Christ is the perennial "Forgotten Man." Men may stand in His presence, chanting their Kyries, singing the hymns of the Church, repeating the confessions and prayers in endless chorus, but to His entreaty, "Go and show yourselves," they remain coldly inanimate. In times of calamity they may attain a measure of religious fervor, only to return to the normalcy of indifference, when the crisis is over. Their characters are not improved, and their momentary gratitude is still-born.

With the Samaritan it was different. His faith had made him "whole." He was not only cleansed superficially, his whole personality was transformed. New objectives assumed control of his life. May we not ascribe an extra-textual significance to the second person possessive pronoun "thy" in the Lord's command, "Go *thy* way?" The way of the Kingdom would henceforth be his personal concern, his own way, and to walk in that way would be incomparably more essential to him than to be physically well. His meeting with the Nazarene had completely altered his course; it had been his day of destiny.

Gratitude That Transforms Lives

The ravages of leprosy paralyze the muscles. Sin likewise paralyzes the capacities for exalted living, but those whom the Saviour has healed are relieved of that paralysis. Spontaneous service to God and fellow men becomes the transcendent passion of their lives. They delude themselves with no thought of discharging their eternal debt to God for His wonderful redemption, but, in acknowledging their debt, they are no longer bond-servants but sons of God, joint-heirs with Christ of His everlasting glory. Such citizens of the Kingdom have a program that embraces all men. There is no heart-ache that does not bring a tear to their eyes and a noble impulse to relieve the distressed. No fellow pilgrim wanders "afar off" from God but they breathe a prayer for his salvation and hasten to bring him a message of hope and restoration. God's way is their way.

Such is the gratitude that transforms lives. It begins with an experience of God's infinite compassion as revealed in Jesus Christ. It finds expression in the assumption of a new way of living, a way that the Master would have us walk in His inspiring fellowship. It changes personalities and inclines us to be unselfish, affectionate, and courageous. It makes us tireless in the pursuit of Christian ideals, and it finds its consummation, at the end of the way, in eternal communion with Him whose unspeakable mercy created it.

Let Us Worship and Bow Down

FIRST IN A SERIES ON "WORSHIP"

By Clifford A. Nelson

Pastor of Gloria Dei Church, St. Paul, Minn.

*"Come, let us worship and bow down;
Let us kneel before the Lord our Maker, for He is
our God."*

I BELONG TO the company of those who believe in the central importance of worship in the life of man. I am convinced that in all the ordering of human life nothing is quite so vital and significant as the manner in which a man bows down in adoration and prayer before his Creator. Without worship and the lifting up of life into the presence of the Eternal, life becomes flat and meaningless. It loses its sense of direction and purpose.

It is worship that separates man from the animal and puts beauty and strength and nobility into his being. It lifts his spirit as on wings and gives him the sense of the great spaciousness of his soul. It makes him aware that he is a creature of eternity and that he is intended for a high and holy destiny. It is worship that releases him from the pettiness of too small a view of himself and the world and brings him a keen sense of being a citizen not only of this earth-bound world, but a citizen also of heaven. If he neglects worship, he is failing in the highest function of his life. As Dostoevski, the great Russian writer, once said: "The man who bows down to nothing cannot bear the burden of himself." It is worship that can give to man a sense of security and peace, of forgiveness and victory, in the course of human existence. It is in the worship of God that we live.

The Soul's Hunger for God

The impulse to worship belongs to the most basic and elemental qualities in human life. It is so much a part of the warp and woof of the fabric of the human soul that without any reference to the revelation of religion in the high annals of the sacred Scriptures the story of the most primitive man records its necessity. Man is simply a worshiping animal. If every call to worship in a nation were suddenly stifled and gestapoed out of existence with iron force for a period of twenty-five years, men still would come back to it with a fierce hunger for its ministry to life. One of the favorite artistic descriptions of the primitive peoples who roamed our own North America before the advent of the white man is the statue of the red man astride his pony with hands outstretched and head thrown back and face uplifted to the Great Spirit that overarched the whole of the life of the universe. That picture is not the record of a vanishing race. It is instead the etching of the major mood and posture of mortal man. Left to our-

selves without any help of priest or sacrament, we still must needs answer to the call of the heart to reach toward the mysterious unattainable greatness of the Infinite. Angela Morgan has put it in the verse:

*"I am aware of the glory that runs
From the core of myself to the core of the suns.
I am aware of the splendor that ties
All the things of the earth with the things of the
skies."*

That primitive instinct that lays hold on man and makes him worship God in sheer joy and adoration as his response to the bigness of the life of which he is a little segment is simply a fact that no one can intelligently read out of our interpretation of human nature. When that worship becomes conscious and intelligent and informed by the experience of the race and the revelation of God's word, its impulse only deepens. We have not moved farther away from the call of worship after all these centuries of human living than that which Augustine described in his classic phrase: "Lord, Thou hast made us for Thyself, and our hearts are restless until they find rest in Thee." The story of worship in two thousand years of Christian history is the record of a constant and continuous obedience to the cry of the deepest stirrings in the human heart.

Revived Interest in Worship

Now if worship is so vastly important in human life it is not strange that the Church has given much attention to the development of the art and skill of Christian worship. It may on the surface of things seem irrelevant that in all of the great Christian communions there has been a concentration and revival of interest in the act of worship in recent years. Someone could easily say that there are more important matters before the Church in these tragic days than to be concerned with the worship life of her people. But the truth is rather that we have discovered in our modern world that if we lose the place of worship, we lose the very significance of living.

Dr. Temple, the late archbishop of Canterbury, some time ago made this statement: "The only final answer to the chaos of today is to be found in Christian worship." Now he did not mean that the solution of the great problem of the world was so simple that if we only could plan better liturgies and arrange services

of worship all would be well. But rather he was speaking very profoundly of the world of today in saying that everything depends on the things to which we bow down. Worship is originally an Anglo-Saxon word that was spelled "worth-ship." It is a matter of what is ultimately worthful to us. What is it to which we bow down, to which we give our loyalty and allegiance, what is it to which we attach the highest value? That is the important question. There has been dramatized before us on the arena of history today, various kinds of philosophies and ideologies that have taken on the character of religions. Nazism and communism, fascism and emperor worship have all called forth the devotion of men's hearts and have insisted that millions of men shall count some human leadership as the highest concept of life. Those are the large scale idolatries and heresies of our contemporary world. They exact from people the affection and inner loyalty that our Christian faith insists belongs to God and God alone. According to the eternal laws of God, we have no right to give our love to anything else than the God and Father of our Lord Jesus Christ.

The Miracle of Worship

I know that each of us has found a sense of the thrilling awesomeness of worship as we have gone together to the house of God and have found ourselves to be absorbed and lifted up into the greatness of God as we have quieted our hearts in His presence. Whether it be in the stateliness and dignity of a great cathedral church with all the accompaniments of music and art and beauty, or whether it be in the quiet simplicity of the humblest meeting-house does not matter. What is important is that the spirit of man be hushed in the presence of the still, small voice speaking peace, and courage, and directing the ways of life. That is the miracle of Christian worship that has a healing and curative and strengthening effect on our wounded, broken humanity. Without that regular rhythm of worship in our daily life we have lost touch with the one power that can redeem and transform our world and make it whole again.

The genius of Christian worship is that it bids us steal away from the little concerns of our common lives and be in the presence of Him who is the Author of beauty, the Source of truth, and the Fountain of goodness. Like a great and good mother of our souls, the Church would ask us to find time with regularity when we shall look upon the greatness of the things of the spirit, upon the high and holy ideals of Jesus, upon His redeeming, victorious life, and then go back into our daily life with new vision and a holy determination to plan our world better because of what we have learned. The Church that in liturgy, in confession, in prayer, in Scripture, and in sermon can do that is per-

forming a most vital function in the world. If she does nothing else than that, and does it well, she is rendering the greatest possible service to society. She is saying the one word that must forever be said to our age and to every age, that without God we cannot live. That it is God who is the bond between man and man, and that it is in Him we shall find our lives enriched and made strong.

The Vision of Duty

Then worship becomes significant in action. It was when Isaiah had caught the mysterious sense of the holiness of God, and seen his own life in the perspective of that greatness that he began asking the question of what he should do. "Here am I, Lord, send me." It was when he worshiped in the temple and suddenly as in a luminous insight was aware of the exalted majesty of God that he heard the whisper of the Eternal wanting to send him forth to serve his fellow man. That is what the worship of every Church is meant to do and the minister or priest who can convey to the congregation of believers the vast dimensions of life that come from the vision of God, he is a real servant of the good of humanity. If we can go from the temples strengthened in our faith, more sure of the reality of the unseen things, more conscious of our place in sharing the kindness and goodness of our Father God, more certain that the spirit of Jesus is what our world needs, more sure of the victory of right over wrong, of life over death, then something has been done for us that is the greatest ministry in all the world. Then there has been awakened in us the creative instinct that will make us eager and ready to serve Him, in whose will is our peace, and in whom there is reconciliation and new life for our troubled age.

I commend to every Christian a deeper understanding of the use of worship in life. When next you go to church, and I take it you will be there when next the call of worship goes forth, do not seek first of all the loveliness of the worship service, the eloquence of the preacher, or any of the externals of worship, but rather seek first to find anew a sense of God, and in finding that, let the grip of the Eternal take fast hold of your soul until you shall be walking in the way of His holy will.

John Masfield once expressed the poignant need of worship when he wrote these words:

"God dropped a spark down into everyone,
And if we find and fan it to a blaze;
It'll spring up and glow, like—like the sun,
And light the wandering out of stony ways.
God warms His hands at man's heart when he prays,
And light of light is spreading heart to heart;
It'll light all where now it lights a part."

Church College in Postwar World

By Clemens M. Granskou
President of St. Olaf College

WE MAY TAKE IT for granted that the war will leave deep scars on our social institutions. The very scope of this war leaves nothing untouched. Even the moral and spiritual foundations of the world are badly shaken out of position. The traces will also be felt on our program of Christian higher education. Thus, the way out may not be as easy and simple as the "back to normalcy" slogans seem to indicate. No wishful thinking will give us an escape from the hard reality of this new form of an ancient brutality that has blanketed the modern world.

In our postwar planning we must reckon with many subtle changes that are affecting the national mind. The millions of soldiers will bring back new ideas of the world and of social existence. For forty years we will continue to hear strange stories of areas that hitherto had been little known to us. There will be perplexing problems of reconstruction; homes that have been strained beyond repair; the search for new fields of activity for those who want something more than a job; a struggle to recapture a strong and virile faith in democracy as a practical ideology; a groping for new religious values; a quest for moral and spiritual dynamics for world cooperation.

Need of Commanding Conviction

Politicians are right when they tell us that the world's great need is a recovery of faith. They are wrong when they assume that the recovery of faith is such an easy and simple matter. The world is weary of those naive sentimentalists who assume that all you have to do to recover faith is to wave the flag and shout about the permanency of the American way of life. This way of life is permanent only in the measure that we believe in it and are willing to sacrifice for it. The only sure safeguard against the danger that our liberties will be taken from us and that we will be run by some distant power is for us to shoulder the responsibilities of self-government and run our affairs adequately ourselves. We need to recover "faith" as a fighting word.

If all this is true, then Christian higher education is democracy's greatest handmaiden and its most effective safeguard. But Christian higher education needs to recover a sense of destiny, and a burning passion for its unique responsibility. The world's need is not less technical and mechanical skill but more power for clear thinking and right living. Where shall we find that power? Some seek it in philosophy, others in religion. In recent years some have sought it in democracy as an ideology. The picture is confusing. Neither

philosophy nor a social theory can furnish an adequate dynamic, for they deal with facts and figures and systems. The world's great first need is a consuming, overpowering conviction that commands man's allegiance, reverence and obedience. Without a central commanding core of conviction there can be no unifying factor in the life of an individual or in the social group.

Transforming Power of Gospel

The Apostle Paul found this unifying power in the Gospel of Jesus Christ. This Gospel was to him "the power of God unto salvation." This Gospel was something more than an intellectual assent to a specific formula. It was something more than a philosophy of life or a system of social conduct. A philosophy seeks to explain everything but leaves everything as it was. The Gospel presents no elaborate explanation of the mystery of life, but it changes everything that it touches. This Gospel of the grace of God is the core of the program of the Christian college. A recovery of faith in this essential purpose will give to the program of Christian higher education a new meaning and a new destiny.

Frequently it has been said that these youngsters of ours have changed a little since they put on fighting clothes. For one thing, they have discovered America. Home, father, mother, brother, sister, sweetheart are a little dearer than they were and all the experiences that seemed so trivial in days of peace are now beautified and sanctified. Many of them have also discovered religion. Let us not be too critical if their religion is vague and undefined. If that is true of our own boys it is because our own religious life has not been articulate enough. A well-known literary prose-writer once exclaimed: "I am determined that my son shall be brought up in the religion of his father, if he can find out what it is." Too often that has been the experience of the boys now fighting our battles in far-off places of peril. Our postwar task is essentially on the home front. It will be to provide the atmosphere that is conducive to the growth of that faith which our boys and girls in an hour of strain and stress are now beginning to see more clearly.

Education as Missionary Program

We need to recover faith in the missionary outlook of Christian higher education. One of our most persistent errors is failure to take stock of our resources. The result is that we develop an attitude of mind that puts too low a value on the contribution that is demanded of us. . . . God has richly endowed us for this day of

cision. He has given us a Church with a healthy and vigorous program. We have Christian colleges of which we can be justly proud. Today they are stronger than ever before and give promise of increased service to God and country. Furthermore, these colleges are filled with students whose character and intellectual attainments would make them a credit to any communion... Christian higher education is a missionary program of the first magnitude. It is the arm by which the Church reaches out to those who are the potential leaders of tomorrow. When peace has come, the world will be filled with better-educated and more consecrated preachers.

It will need doctors and social workers who are more than efficient technicians. It will need engineers who know something about strains and stresses in steel but who are, first and foremost, men of conviction, honest purpose, and holy endeavor. It will demand better fathers and mothers, more Spirit-filled homes, and more communities that furnish the environment for wholesome living. The Christian colleges have a job on their hands. Never before in their long history have these colleges faced a more intriguing call to service. Seldom have they been as well-implemented for the call of the hour.

The Reader's Viewpoint

EXPLAINS VERBAL INSPIRATION THEORY

Dear Dr. Ryden:

THE REVIEW of the book *Toward Lutheran Union* by Emmer Engberg in the last number of the LUTHERAN OUTLOOK is very interesting and certainly very emphatic in denouncing the "dogma" of verbal inspiration. The entire review certainly seems to be carrying a bias against the Mississippi Synod. I have been wondering whether the writer of this review read the later chapters of the book with the same care as he did Chapter I. If he had, the chances are that he would not have drawn the conclusions which appeared so glaringly in his paragraphs. Not that the later chapters contained any modification of Chapter I, but that they brought further explanations of the term inspiration which ought to satisfy every Bible Christian concerning the intention of Scripture.

Permit me to quote two paragraphs from a paper which I read at the Saginaw convention, in which it is conclusively shown that verbal inspiration is not to be identified with mechanical inspiration. Here are the paragraphs from my own manuscript: "But why do people so strenuously object to verbal inspiration? Why do they identify it with mechanical inspiration? Chiefly because they do not understand the clear statements of the Bible on this question, because they have not examined carefully enough the claims of the Biblical writers. The opposition is directed in particular against such designations of the holy writers as penmen or pens, as scribes of the Holy Ghost, as secretaries taking lifeless dictation, as lifeless tools, etc. Before we dismiss terms of this nature with a shrug of the shoulder, let us remember that Psalm 45:1 declares: 'My tongue is the pen of a ready writer,' the human author evidently feeling himself to be entirely within the power and under the full guidance of the Holy Ghost when he wrote his beautiful poem. Yet even this passage, like scores of others, does not reduce the human writers to the status of mere recording machines or automatons. Like all miracles, that of the inspiration of the Bible is above and beyond human reason, and the Bible offers no analysis of the process which would satisfy human logic. So much is evident, however, from the clear and unmistakable teaching of Holy Writ itself, that the Holy Ghost caused the human writers to employ their own idiom, in such a way, however, that both the 'what' and the 'how' of the transmitted information was under His control, Matt. 10:19,20. Cp. Luke 12:11,12. In the last sayings of Jesus, the situation is simply, but convincingly described in the statement: 'I will give you mouth and wisdom.' Luke 21:15. So it was not that the Holy Ghost accommodated His subject-matter to the minds of the human writers, permitting them to take over the form of expression at their own choice, but that He used the minds of the human writers as organs of His divine wisdom, to pre-

sent the unsearchable riches of truth according to His will. If one is looking for comparisons, he might think of a performer at a great church organ, using the various stops of the instrument to produce perfect harmony, or we might refer to the parallel of the conductor of a symphony orchestra, who causes the performers to respond to his every movement in producing a great symphony. But even our best efforts to grasp the mystery must fall short of the truth. The fact remains that the Holy Ghost, Himself both almighty and all-wise, could so influence and direct the minds of the holy writers as to have them, in words of their own vocabulary, in keeping with the teaching situation before them, expressing the mood under which they were laboring, making use of historical information which they possessed, produce the books of the Holy Scriptures in such a manner as to make Him the real Author of every book of the Bible. The Holy Ghost employed the dialectical ability of Paul, the poetical genius of Isaiah, the rugged simplicity of Amos, the spiritual profundity of John, the homely philosophy of James, the appealing directness of Peter, the impulsive energy of John Mark, the physician's viewpoint of Luke, to present the eternal verities of God to men. This process incidentally gives to the entire Bible an appeal and a charm preserving it from all monotony, humanly speaking, since the variety of style and diction presents a pleasing variation. And the Spirit's authorship precludes all error.

"However, a further explanation is necessary if we would arrive at a correct understanding of the term 'verbal inspiration,' as distinguished from 'mechanical inspiration.' Some theologians, either in a spirit of irony or in overstressing the term verbal inspiration (as some of them did in insisting on the inspiration of the Hebrew vowel points), referred to an 'inspiration of words,' as though the miracle consisted in the transmission of individual vocables, as listed in a dictionary. Over against this misunderstanding we have the remark of Ebeling: 'The Bible does not contain words like a dictionary, but words in a certain connection and significance.' (Quoted in Pieper, *Christl. Dogmatik*, I:270.) We emphasize the fact that in the verbal inspiration of the Bible we are dealing with words as they form an intelligible language and thus convey thoughts to the reader, not as separate, disjointed designations of actions, things, or relations. The Bible itself indicates this truth over and over again, for example in the phrases: As David, or Isaiah, or some other inspired writer, spoke or wrote by the Holy Ghost, or, conversely: As the Holy Ghost spoke through the one or the other of His chosen instruments."

Trusting that you will be able to make the necessary corrections with reference to the review, I am

Sincerely yours,

Concordia Theological Seminary,
St. Louis, Mo.

P. E. KRETZMANN

HOLDS TO VERBAL INSPIRATION

Dear Dr. Ryden:

IN THE OCTOBER ISSUE of the OUTLOOK I read a book review of the book, *Toward Lutheran Union*. In this review Pastor Engberg makes the statement: "We do not believe in verbal inspiration of the Scriptures." I am very sorry that this denial of verbal inspiration comes from a pastor of our church body. Did he not know that the American Lutheran Church confesses verbal inspiration of the Scriptures? If I am not mistaken, the Minneapolis Theses do the same; verbal inspiration is also a confession of the American Lutheran Conference. And now our official church paper attacks verbal inspiration as if it were a human invention. Too bad!

I confess the verbal inspiration of the Scriptures because it is a doctrine of Holy Writ, and I hope Pastor Engberg will come to the same conviction and regret his statements.

It was no pleasure for me to write this letter, but I had to confess my conviction. With kind regards,

Sincerely yours,

Theresa, Wis.

E. Denef.

Opinions expressed by reviewers of books are their own and are not to be regarded as an official pronouncement in any sense.—The Editor.

VERBAL INSPIRATION NOT A THEORY

Dear Dr. Ryden:

PERHAPS you will not care to publish this letter in "The Reader's Viewpoint" section of the OUTLOOK, for I realize full well that you cannot afford to allow the columns of this magazine to be thrown wide open to controversial matters. In that case I would appreciate if you would kindly forward this letter to the person concerned.

I find it necessary to voice my thorough dissent and protest to the implications contained in the review of the book "Toward Lutheran Union," by Emmer Engberg in the October issue of the OUTLOOK. Especially so when he seems to imply that all other Lutherans outside of Missouri stand with him in his vehement opposition to the Biblical doctrine of verbal inspiration of the Scriptures. He apparently is totally ignorant of the fact that at least one other large Lutheran synod, and that a member of the American Lutheran Conference, is in complete agreement with Missouri on this Lutheran doctrine, viz. the American Lutheran Church. It is taught in our seminaries as a self-evident thing, it is subscribed to by all our pastors, it is fundamental with us in our negotiations with other Lutheran groups, as instance the Pittsburg Agreement. And we of the American Lutheran Church have generally understood that we are *one in faith* and practice with our sister synods within the American Lutheran Conference, whether all use that particular terminology or not, then at least in the doctrine itself. Are we now to accept that, when Pastor Engberg uses the plural "we" in rejecting this Biblical doctrine, he is speaking for all the others in his and the other synods? My associations with such men have certainly not given me any reason to believe so. I hesitate therefore to believe that he is speaking for any large numbers.

I for one—and I know that there are many others of like mind—reject and protest with all the powers within me the repeated and wilful use of the term "theory" when applied to the doctrine of verbal inspiration, for it is absolutely not a theory, for a theory would show how the thing came about, and this verbal inspiration does not at all attempt to do. It merely states the simple fact as taught by the very Scriptures themselves. Cf. Matth. 5:18; 10:19-20; Ex. 4:10-12; 2 Sam. 23:1-2; Jer. 1:6-9; 1 Cor. 2:12-13; 1 Pet. 1:10-11; Gal. 3:16 (where Paul lays stress on a single word); et al. And so we are in conscience bound to hold, confess, and teach.

When, therefore, Pastor Engberg says in conclusion to his

review: "Missouri believes in the dogma of verbal inspiration. We do not!" then there are those of us, myself definitely included, who must protest against this all-inclusive "we" for we do believe it as a fundamental doctrine of God's Holy Word and therefore basic to all other Scriptural teachings, and we shall stand by this Biblical doctrine with all our heart's faith and strength. And then it is a sad fact that "we" are foundationally 'miles apart' even within the American Lutheran Conference.

With every good will and wish for God's blessing in the editing of this valued Lutheran periodical. May the Lord of the Church use both you and it in the furtherance of our beloved Lutheran Zion in America.

Very cordially yours,

Salem, Ore.

F. H. Theuer, Pastor.

MISQUOTED ON PAROCHIAL SCHOOLS

Dear Editor:

PERMIT me to correct a misrepresentation in the OUTLOOK for October of certain thoughts in the paper I presented recently at the Town and Country Church Clinic of the American Lutheran Church at Strawberry Point, Iowa. The report regarding my paper as printed in the article, "A Rural Clinic," gives by implication at least a wrong impression of what was actually stated regarding the parochial school. It implies that the parochial school, in general, cannot compete with the public school in maintaining educational standards.

Speaking of the ungrounded criticism so often advanced against the parochial schools that they are not able to compete with the public schools, I made this statement: "In rural parishes the standards of public school education are not so high that a parochial school cannot compete very successfully, provided, of course, that the parish is willing adequately to support her school." Since I was speaking only of rural and small town parishes there could be no reflection on the highly efficient parochial schools that are being maintained in many of our larger cities.

The report as printed in the OUTLOOK by implication gives the institution of the parochial school a black eye which it most certainly does not deserve. I would appreciate having this letter printed in order to correct that impression.

Very sincerely yours,

Sumner, Iowa.

G. S. Kuhlmann.

WHO ARE THE "WE"?

Mr. Editor:

SINCE THE LUTHERAN OUTLOOK according to its masthead, is the "Official Organ of the American Lutheran Conference," I as a member of that Conference must register my dissent from the views expressed by Emmer Engberg in his review of the book, *Toward Lutheran Union*, in the October issue of the OUTLOOK (pp. 310f.), more particularly the categorical statement in his last paragraph, "Missouri believes in the dogma of verbal inspiration. *We do not!*" (Italics mine.) That the reviewer is not simply employing the editorial plural here is evident from his use of that pronoun throughout his review, where he identifies himself with some—real or imaginary—group of Lutherans who disagree with the Missouri Synod on this important dogma ("We, outside of Missouri"—"We are heterodox"—"We are fundamentally 'miles apart'"—"We cannot sign"). Who are the "We"?

If the reviewer thinks he is speaking for "most of non-Missouri Lutheranism" in America when he says so categorically, "We do not!", he is badly mistaken. On the contrary, the doctrine (not "theory") of verbal inspiration is

lay the official dogma of the vast majority of Lutherans in America. The American Lutheran Church confesses its constitution, as well as in its Declaration of 1938 and the Pittsburgh Agreement which it ratified in 1940. The United Lutheran Church in America ratified this Agreement in the same year, hence it is only fair to assume that its doctrine is officially held by that church body. When the American Lutheran Conference was organized in 1930, there was full agreement among the representatives of the participating church bodies on this important question; certainly the commissioners of the American Lutheran Church heard of no disagreement or they would never have voted in favor of the organization. As to the position of the synods comprising the Synodical Conference, of course, there is no question. In fact, the dogma of verbal inspiration has been generally accepted by American Lutheranism throughout its history, and until very recent times it was never called into question by any representative Lutheran theologian or by any Lutheran church body.

Clearly, then, the burden of proof rests upon those who at this time want us to depart from the well-established historic position of American Lutheranism. If the reviewer of *Toward Lutheran Union* is one of these, let him present his arguments; but let him not assume that he is speaking for any appreciable number of Lutherans in America when he declares so emphatically, "We do not!" And let not the readers of the LUTHERAN OUTLOOK mistake the opinion of the man for the official position of the American Lutheran Conference.

Perhaps it would be helpful to those who, like the reviewer of *Toward Lutheran Union*, think they can never accept verbal inspiration, if they would read Dr. M. Reu's posthumously published book, *Luther and the Scriptures*, advertised on the very next page of the October OUTLOOK. At any rate, they might well ponder this quotation from Dr. Reu's preface to his book: "If only this would be recognized that one can maintain 'verbal inspiration' and at the same time reject the theory of dictation, not a little would be accomplished, because the assumption that these two are identical seems to be nearly ineradicable. Luther maintained the first and rejected the second."

Faithfully yours, P. H. BUEHRING

Evangelical Lutheran Theological Seminary,
Columbus, O.

MECHANICAL OR VERBAL INSPIRATION?

IN THE OCTOBER ISSUE of the *Lutheran Outlook* I find a discussion of the book, *Toward Lutheran Union*, by Graebner and Kretzmann. In the last paragraph, summing up the review, I was startled by this statement: "Missouri believes in the dogma of verbal inspiration. We do not." This flat rejection of the doctrine of verbal inspiration would seem to require some further explanation. Whom does the reviewer include in the "we"? He does not state which group he represents. He cannot be speaking on behalf of the American Lutheran Conference, because the Conference has not gone on record as repudiating verbal inspiration, and he can hardly be presuming to speak for the

private position of the membership of the Conference, because he cannot be in a position to know that. If it is merely an editorial "we", and if he is only expressing his own personal position, that should have been made clear. But above all, the reviewer should have defined his use of the expression, "verbal inspiration." The undersigned believes that probably Missouri and the reviewer differ not so much in doctrine as in their use of words, and deplores the harm so easily done to an important cause by careless use of words.

The undersigned holds no brief for Missouri. He finds it difficult for several reasons to feel at one with them, and especially does he find it difficult to consider of small importance their heresy concerning prayer fellowship. But he agrees with Missouri that there can be no Lutheran unity except on the basis of the doctrine of verbal inspiration. Without verbal inspiration there are no inspired Scriptures, because Scriptures consist of words. Either the words of the Bible are inspired and therefore inerrant, or we have no inspired and inerrant Bible. Then the Scriptures would teach, not what the words say, but what each interpreter thinks that they teach. Then we have no further use for the discipline of exegesis, or a study of the words to determine the teachings of Scriptures, but interpretation becomes the guesswork of the interpreter. If the words are not inspired, Luther was wrong in refusing to yield the plain meaning of the words in our Lord's institution of the Lord's supper, and the whole Lutheran Church from the beginning has been wrong in its insistence upon "The Word Alone." To speak about the inspiration of the Scriptures while rejecting the inspiration of the words of the Scriptures is meaningless and confusing, and is usually a cloak for the rejection of all real divine inspiration. People who think that the Bible is inspired as the writings of Shakespeare are inspired use that kind of language.

But the undersigned cannot believe that the reviewer under discussion means to repudiate verbal inspiration. Then what does he mean? Is it the mechanical dictation theory, which probably very few hold, that he rejects? Or is it some other theory concerning the manner in which the Holy Spirit inspired the words of the Scriptures which he repudiates? The manner in which the words of Scriptures were inspired seems to have varied greatly, and cannot be known, except in certain instances where it is revealed, and it is not very important as long as we hold fast to the fundamental doctrine that the words of the Bible are inspired by God and therefore are the Words of God. Missouri is right in insisting that there is no basis for either discussion or unity except on the basis of verbal inspiration.

Please, let us use words carefully when discussing this most important subject.

If we should be compelled to conclude from the review in question that any group within the Lutheran Church believes that God the Holy Spirit has not inspired the words of our Bible, and that therefore they are not God's words we read there, then it is not only a question of unity with Missouri. There would then be no unity within the rest of Lutheranism in America, and the sooner we quit pretending the better. God grant that this is not so.

Parkland, Wash.

Mikkel Lono.

VIEWING the BOOKS

THE RISE OF CHRISTIAN EDUCATION by Lewis J. Sherrill. Macmillan, New York, 1944. \$2.50.

Dean Sherrill of the Louisville Presbyterian Seminary has run a fairly comprehensive study of the history of Christian education with this volume. Undoubtedly, if health and life permit, other volumes will follow to complete the history. This volume begins with Hebrew education and goes through

the Christian movement to the end of the Medieval Church.

Religious education as a discipline has been maligned and ridiculed for the numerous books that appear under its banners that are ephemeral and windy. A good book therefore in that field is somewhat of a rarity. This book in my opinion is really well done and its bibliography betrays the width of reading of the author.

Whether there should be special history of Christian education might be debated since the Church's activities have from the first been centered on this procedure and the faith of all Christians in education is nearly boundless. That is, it is difficult to conceive of a church history not being a history of its educational activities.

He follows the obvious thesis that Christian education flows out of Christianity, that it is an inherent necessity to Christianity. He believes that a history of Christian education demonstrates how multiform Christian education really is.

His style of writing is clear and concise. There is an absence of wordiness. It carries the reader along without the consciousness of any laboring on the author's part. It is fine objective writing. It is well annotated and indexed. We shall look forward to the concluding volumes.

George Hall

THE BROTHER by Dorothy Clarke Wilson. Westminster, 1944. 325 pp. \$2.50.

Novels about Jesus are remarkably many and often successful. Here is an approach to that life, suggested perhaps by the very successful Broadway play by Lenore Coffee and William Joyce Cowen, "Family Portrait." You will recall in that play that Jesus is never seen, yet His impression upon His family provides more than sufficient material to fertile imaginations for a very powerful drama.

Josephus is a source for Palestinian history that has frequently been neglected. Until Case's "Jesus: A New Biography," (1927) no one seemed to know anything about Sepphoris, yet here when Jesus was a lad a great insurrection took place headed by Judas of Gamala which defied the Roman government for some months. But it ended with the complete destruction of the city by the Romans and the death of the leaders by crucifixion. This was five miles from Nazareth. Here is certainly excellent material for a novelist and historian and it is gratifying to see the author use it so well. The popularization of this information is perhaps her finest contribution.

The portrait of Jesus seen through James is attractive. It does not have the artificialities of Sholem Asch. She pictures Jesus through the eyes of James consistently as he goes through the stages of Comrade, Partner, Antagonist, Enemy, and finally Brother, as she has titled the parts of her book. She ends the book dramatically with the conversion of James, who meets the risen Lord as he breaks the Hebrew law to follow the law of love. I regret that she did not continue the story to show the part that James played in the Church in Jerusalem. Novelists can stop at climaxes: historians go on to the bitter end.

There may be a disappointment also that some doctrinal truths about Jesus are not stated more clearly. It must be remembered that the author's purpose is to look at Jesus through the eyes of His brother and it is not until the very end that he begins to understand. It is part of the artistry of the book that she has been able to adhere to that development so well.

George Hall

THE SIX CREATIVE DAYS by Franklin Gruber. Lutheran Literary Board, Burlington, Ia., 1941.

This is a posthumous publication of a manuscript written by the late president of Chicago Lutheran Seminary at Maywood, Illinois. Dr. Gruber was a credit to the Lutheran Church in wide circles where he was known for his varied contributions. His New Testament manuscript collection was one of the best owned by any individual outside of John Pierpont Morgan in this country. His study of the Tyndale New Testament fully established the fact that Tyndale did not translate from the Greek but from Luther's German translation of 1522. Since all later translations have been mere revisions of Tyndale, it has been asserted that the New Testament in its official translations has never been really translated from the Greek. He was known also for his knowledge of Einstein's theory.

In this present little volume he meets every possible problem connected with the creation stories of the Bible. His approach is irenic, pointing out that there is no real quarrel between science and Christianity on the point of creation. He conceives of the two coming from different directions but yet agreeing on the essentials.

We can agree with Gruber in this matter wholeheartedly. As to the philosophy of science, however, it is clear that the nadir of unbelief has not yet been struck. The real battle of Christianity is with this philosophy, not with individual interpretations such as the creation, etc.

This book appeared a little late to have a part in the controversy. However, it may be true that the battle is still being fought somewhere, and, if so, here is an excellent answer that is both Scriptural and scientific. George Hall

THE CHRIST OF THE AMERICAN ROAD by E. Stanley Jones. The Abingdon-Cokesbury Press. \$1.00.

The gist of what Dr. E. Stanley Jones has spoken from pulpits and rostrums throughout the land during his present sojourn in this country is contained in this book. His impressions and observations of American life are set down in its pages. From a long residence abroad and a world view gained in missionary work and travels in many lands comes the objectivity and breadth of vision which he brings to his analysis and to his Christian message. For, though his wealth of experience in America is large and his pages filled with episode and story, he writes not as a story-teller but as a minister of Christ, and the riches of illustration are used to make his message vibrant and concrete.

The author makes the plea that Americans cast off their hesitations, both of democracy and Christianity. A great many of the nation's problems—social, economic, and international—are discussed, along with the Christian solution. Dr. Jones' books are stimulating and challenging, even when his position and interpretations can not be fully shared. He speaks with prophetic earnestness and lays bare the faults and futility of an easy-going Christianity.

—D.N.

SO LONG, SON by Howard Vincent O'Brien. G. P. Putnam's Sons. 75 cents.

In the brief compass of this book, the author has spoken for millions of parents everywhere. It combines what he wrote in his newspaper column when his youngest boy left home to go to war with what he wrote later, after receiving a red-starred telegram from the Adjutant General. The writing is characterized by nobility of spirit, breadth of sympathy, and faith in God.

—D.N.

PAPA WAS A PREACHER by Aleyne Porter. The Abingdon-Cokesbury Press. \$1.75.

In this enjoyable book, a preacher's daughter writes what is a social, intimate, and colorful reminiscence of life in a personage. There were ten members, each of them very much an individual, in this happy God-fearing family. The book is quite revealing about a realm concerning which there is no doubt much curiosity.

—D.N.

CAN WE WIN THE PEACE? by D. F. Fleming. The Broadman Press. \$1.00.

Not because of the finality of the author's statements, but because of the timeliness of his discussion and the clear setting forth of the issues involved, these lectures by the professor of political science at Vanderbilt University are commended. They should provoke interest and stimulate constructive planning.

—D.N.

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

Eighth Biennial Convention

WHILE a segment of the American Lutheran Church was scattered around the world in training centers and on the battle front defending precious heritages dear to our hearts, the church at home assembled in Sandusky, Ohio, for her eighth biennial convention. The general president, Dr. Wm. Poppen, preached the sermon opening the convention by giving a word-picture. Describing the Church in Jerusalem, a pattern was set for the general convention, challenging the hearers to behold that the "holding of a convention is a vital and necessary part of the functioning of a church body"; realizing that "careful preparation, properly chosen clerical and lay delegates, fair statement of the issues to be presented, and full and free discussion in the spirit of prayer and Christian love" are basic; so that the desire of the convention may be "to let God speak through it, for the welfare of the whole Church, of all her mission enterprises, of her entire work of charity."

The first session on the first day brought the re-election of Dr. Poppen for another six-year term. In his acceptance words President Poppen confessed he had no set speech because he had taken nothing for granted, but he expressed sincere, deep appreciation for his re-election. In addition to eighty-two pastors and sixty-seven lay people as delegates, approximately 400 advisors and visitors attended the first streamlined convention of its kind, in which fifteen floor committees, made up of all the elected delegates, prepared the preliminary reports for the convention. The success of this convention met with such favor that it asked for a similar arrangement two years hence.

Perhaps the high spots of the convention centered around charity, higher education, evangelism, and fellowship. To make possible a more efficient and greater correlated program of charities the convention brought into being the office of executive secretary of charities and welfare.

Since higher education is occupying the lime-light of the Church during the remaining days of 1944 and the year just ahead, great strides were made to put the entire synod on a

high and worthy standard of Christian higher education, that we may present a sympathetic, helpful Church when the boys come home. To do this the convention approved the full-time office of executive secretary of Christian higher education, and set in motion a plan to lift a real thankoffering during the present appeal for Christian higher education. What first was a minimum of \$820,000 as actual needs became a voluntary goal of at least \$1,500,000 to build and maintain better, stronger schools.

Evangelism was recognized as the basic concern of every consecrated Christian. Although the recommendation of the floor committee was not accepted to create the office of executive secretary of evangelism, there was evidenced a determination and eagerness of both lay and clerical delegates to let their lights shine more than ever before and to impress this same conviction upon the constituency of the entire Church.

The tense moment came when "Selective Fellowship" was proposed as



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an imperative "must" at this convention. That all things be done decently and in order and that the entire Church may share in a study of selective fellowship, the convention resolved to refer the matter to conferences and districts for immediate discussion as the step of the hour for Lutheran unity.

The convention accepted the American Lutheran Conference Overture on Unity. It also authorized cooperation in the World Council of Churches which does not involve the Church in transgression of her doctrinal position or sacrificing of Lutheran principle.

The chaplains and devotional speakers led the convention well in preparing hearts and minds to do the Master's work. The theme that was carried throughout the convention was: "Now Is the Time to Confess Christ"—"My God," "My Brother," "The Redeemer," "Our King."

Women's Missionary Convention

The theme of the eighth convention of the Women's Missionary Federation of the American Lutheran Church, held November 8 to 10 at the Morrison Hotel, Chicago, was "Evangelism." Speakers were Dr. Henry F. Schuh, director of stewardship and finance of A.L.C.; Dr. Oscar W. Carlson, director of evangelism of the U.L.C.A., and the Rev. Theo. Fricke, commissioner for foreign missions of A.L.C. The convention sessions were closed by the Rev. Milton Schramm, missionary to India.

United Danish

By H. Skov Nielsen

THE FORMAL INAUGURATION of the Rev. Richard E. Morton as the eighth president of Dana College, Blair, Nebr., took place in the college auditorium on the evening of October 24. Present were the members of the Board of Trustees of Dana College and Trinity Seminary and of the synodical Church Council, official representatives of many educational institutions, a number of visiting pastors and other friends of the school, and a large audience of local people. Dr. N. C. Carlsen performed the installation. Chancellor Benj. F. Schwartz of the Nebraska Wesleyan University spoke for Nebraska church colleges and Dr. Erland Nelson, a former head of our school and now president of Carthage College in Illinois, for institutions outside of Nebraska.

In his inaugural address President Morton stressed the vital need for Christian education and asserted his faith in the value of the small church-

related college—in the future as in the past.

After the installation ceremonies a reception in honor of President and Mrs. Morton was given in the college dining hall, Dr. Silas C. Andersen of Minneapolis acting as master of ceremonies. Dr. Andersen is the youngest son of the institution's founder, the late venerable Dr. A. M. Andersen.

The annual homecoming festivities at Dana College and Trinity Seminary were held October 27-29, with the Rev. Stanley Larsen of Des Moines, Iowa, as banquet speaker.

Lutheran Free Church

By H. C. Caspersen

Augsburg's Diamond Jubilee

AUGSBURG COLLEGE and Seminary celebrated its seventy-fifth anniversary with festivities at the school and Trinity Lutheran Church, October 27-29. The previous week had in fact been in the ring of festivities, special services having been held in the chapel from Monday morning. The various school societies had special gatherings of recreational or devotional character. Friday evening, at a general meeting in the chapel, the school was honored by the presence of Dr. Conrad Bergendoff, president of the Augustana College and Theological Seminary, Rock Island, Ill. He spoke on the theme, "A Free Church in a Free Nation."

On Saturday evening a banquet was arranged at the Curtis Hotel for alumni and other friends of the school. A rich program was given. Dr. Claus Morgan, pastor of St. Luke Lutheran Church, Minneapolis, was toastmaster. Dr. W. C. Coffey, president of the University of Minnesota, spoke of the friendly relations that always have existed between Augsburg and the University, the importance of giving the youth of the land educational advantages, and also the necessity for cooperation with people of other lands for the advancement of understanding and good will. The Norwegian Consul, Reidar Solem, brought greetings from his government, stressing the close and cordial relationship between Norway and America of which Norwegian-American schools are a symbol. Dr. Carl H. Swanson, director state inspection, spoke as representative of Governor Edw. Thye. Dr. T. F. Gullixson was represented by the vice president of the Norwegian Lutheran Church and professor of theology at Luther Seminary, Dr. A. M. Bruce. Professor T. H. Quanbeck, Oak Grove

Seminary, Fargo, N. D., brought greetings from that school. Brief addresses, greetings and acknowledgements were given by Dr. T. O. Burntvedt, president of the Lutheran Free Church; by Dr. Bernhard Christensen, president of Augsburg, by the Rev. J. A. Houkom, Ashland, Wis., president of the Augsburg board of trustees, and others.

On Sunday morning at the service in Trinity Church the sermon was preached by the Rev. Chr. G. Olson, pastor of Calvary Lutheran Free Church, Willmar, Minn. In the afternoon the diamond festival reached its climax with a very fine program attended by an audience of five hundred. The festival sermon was given by Dr. T. O. Burntvedt, and the meeting was presided over by Dr. Bernhard Christensen.

Augsburg College and Seminary

Augsburg Seminary was founded in 1869 at Marshall, Wis., by Professor A. Weenaas, who had been educated

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the University of Oslo, Norway. Two years later the school was moved to Minneapolis. Shortly thereafter there came from Norway the two men who, during the following two decades, were instrumental in making the school the most important institution of learning among Lutherans of Norwegian ancestry in America at the time. They were Professors Sverdrup and Oftedal. Augsburg was the first theological seminary among Norwegian Lutherans.

Sverdrup and Oftedal, like Weenaas, are graduates of the University of Oslo, Norway. Both came here in their twenties after having studied abroad for some time. Sverdrup became president of the school and Oftedal president of the board of trustees. They held these positions until their death. Sverdrup died in 1907 and Oftedal in 1911.

During the years Augsburg College has graduated 1,060 students; the theological department 558 candidates of theology. Since 1893 Augsburg has been the seminary and college of the Lutheran Free Church.

Notes

The Lutheran Free Church congregation in Racine, Wis., of which the Rev. J. M. Halvorson is pastor, dedicated its new church on Sunday, October 8. Dr. Bernhard Christensen, Augsburg, preached in the forenoon and the president of the Rockford District, the Rev. J. A. Peterson, Rockford, Ill., performed the dedication ceremony with assistance of pastors of the district. The church is a comfortable and beautiful house of worship located in a very attractive part of the city. Pastor Halvorson came to the Racine church from Bethany Church, Seattle, Wash., two years ago.

The two mission boards, the Lutheran Board of Mission and the Board of Home Missions of the Lutheran Free Church, have each called an evangelist on a full-time basis.

Contributions to the new building fund for Augsburg are beginning to come in. From a number of congregations in the northwest part of North Dakota has come the sum of \$3,000; from another \$2,500. Contributions to Oak Grove Seminary are also being received. This seminary, by the way, has now an enrollment of 154, the largest in the history of the school.

Augustana Synod

By William E. Berg

How Did We Vote?

WELL, it's all over but the shouting and the jubilation (and the groaning and lamenting, too)—this national election of ours. Amidst tremendous

fanfare and spectacular tactics (some not too sane and sound), we staged here in America a colorful election (somewhat off-color at times). The American people have spoken. There is something strangely inspiring and invigorating about this parade of forty-five million Americans to the polls. There is more! There is a tremendous challenge in it for the Christian Church. Are we willing to give ourselves relentlessly and with complete self-abandon to an all-out campaign for Jesus Christ and His Kingdom, so that people everywhere will vote for Him? America exalts men and might; do we as a Church exalt our Lord who alone can rescue us and preserve for us freedom and peace and life itself?

How Shall Our Synod Vote?

It seems to me that our little sector of the Christian Church, the Augustana Synod, is in the midst of a crucial election. The program is before us—a program of spiritual Life and Growth. The Supreme Leader is calling us to go forward with Him, but the world of self-interest is putting up a great battle. The great home mission challenge is before every congregation. The call has been given clearly and unmistakably to be revitalized by the power of the Spirit within our congregations through a great program of personal evangelism. Isn't it only too true—tragically so—that any spiritual awakening or revival for America and the world (and

YOUR KEY TO THE BIBLE

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by

THEODORE HUGGENVIK, TH.D.

Professor of Religion and Philosophy,

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this is our only hope for survival) must begin *within* the *Christian Church*?

Then, too, in our Life and Growth program we are stressing in desperate accents the program of reaching out for the unreached with the Gospel of Jesus Christ. It's a great program, well planned and prepared and effectively presented. Will we vote to go forward in the spirit of Acts 1:8? It's too early to tell. There are hopeful signs—stirrings throughout the Synod—clear vision of Christian leaders who see the handwriting on the wall. There is reason to believe the vote will be to move forward.

Forward in World Missions!

Beginning with the Advent season, the second phase of our Life and Growth program will be presented. This is the World Mission challenge and will inscribe a thrilling chapter in the history of our Church. There is a renewal and revival of interest in world missions. How could it be otherwise in these days, when the world is bleeding and dying because men and nations didn't know of Christ's way, or, knowing it, they turned it down? Dr. S. Hjalmer Swanson, executive director of foreign missions, is leaving this country to make an extensive tour of our fields in India, Africa, and China. Dr. George Anderson will go with him and remain on our Tanganyika field in Africa to direct our work and the work of orphaned missions also. In the postwar world there will be a desperate need for hundreds of workers. It is hoped that during 1945 the seed will be sown in many young hearts and that a great crusade to bring Christ to all the world will be the result.

"Gratitude to God" Offerings

Centennial Sunday was observed throughout the Synod on November 5. "Gratitude to God" was the theme. The Synod will observe its Centennial in 1948. The Centennial Thankoffering, which inaugurated the five-year program of Life and Growth last year, now totals \$2,226,716. Of the amount pledged, \$1,366,490 has been paid. It is hoped that nearly all the pledges will be redeemed by the end of this year.

The total of Lutheran World Action, as of November 1, was \$160,440.37. This amount represents 105 per cent of our quota. Many churches have not been heard from. Surely we forfeit great blessings if we neglect this great challenge. We praise God for the privilege to participate. This is one of the finest causes to challenge our faith and stewardship.

Great Youth Conference

Youth is on the march for Christ throughout the Synod. Thrilling reports have come in from the extensive nation-wide Bible Camp program. A great Workers' Conference is being planned—to be held in Jamestown, New York, February 8-11.

Men on the March

One of the encouraging factors in our Life and Growth program is the magnificent united effort on the part of the Synodical Brotherhood. It is really an all-out effort and is gripping the heart of the Synod with its chal-

lenge and tremendous potentialities. In the past the Brotherhood program has often sagged and has lacked stamina, purpose, and objective. Now, with a full-time director in prospect and with a powerful twelve-point program set up, the men of the Synod are rallying in no uncertain way. As the president so well stated, "There is only one Brotherhood objective—winning souls for Christ."

In the fulfillment of this purpose the program will back up the Life and Growth program in every possible way. One of its main endeavors will be its ministry to returning servicemen. Lack of planning following the

Churches and Sects of Christendom

By Dr. J. L. Neve

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"This revision of Dr. Neve's popular volume in the field of Comparative Symbolics has just come from the press. Fortunately, Dr. Neve was able to complete the work of revision before called to his eternal reward last August 1943. To insure accuracy in details and interpretation Mrs. Neve has had a number of scholars representing different church bodies read the materials critically and make suggestions as to improvement. The book therefore represents the latest and best in scientific analysis of church and sectarian faith and polity. Presenting as it does a clear outline and survey of the materials of each particular religious body

with an extensive bibliography, this volume is a mine of information, which pastors, students of theology, librarians, and interested laymen in the churches will greatly appreciate.

"The work appears in excellent type and binding. It should have a place in the classrooms of every theological seminary."—Dr. E. E. Flack, in HAMMA NOTES.

LIGHT AT MIDNIGHT

Edited by Rev. Christian Justesen

This volume contains 109 pages of stories and poems that have been selected from various literary sources, many of which are translations from the Danish language. The selections chosen for this book will serve as inspirations in planning Luther League meetings, Ladies' Aid meetings, and Brotherhood meetings, as well as numerous other functions. LIGHT AT MIDNIGHT is a sequel to LIGHT IN HIS WINDOW.

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LUTHERAN PUBLISHING HOUSE
Blair, Nebraska

World War resulted in inconceivable loss and damage to the Church. The government has great plans for returning soldiers, but without a white spiritual ministry and without ready, positive faith in the Living God, all programs will ultimately fail. What a challenge to the Church! Our men, our women, our children must turn themselves to Christ to be used in this program of Life and Growth, and at what extent will we grow and prosper? There will be no conquests nor, as some one has said, will there be any notable victory in our day until we give up the idea of "painless religion." And so,

Quit ye like men, be strong!
There's a battle to fight,
There's a wrong to right,
There's a God who crowns
the good with might—
On, on, with a song!"

Norwegian Lutheran

By L. M. Stavig

St. Olaf Inauguration

A COLORFUL CEREMONY St. Olaf College, our largest college, on October 14 installed Dr. Clemens M. Manskou as its fifth president. Present were Governor Ed. J. Thye of Minnesota, the official representatives of more than one hundred colleges and universities, delegates from the U.L.C.A. Convention, faculty, students and alumni of the college. Dr. J. A. Aasgaard, president of the N.L.C.A., conducted the installation.

The impressive Rolvaag Memorial Library was dedicated at special services the afternoon of the same day. An address was given by Dr. F. H. Knubel of New York, president of the U.L.C.A. Dr. Knubel was awarded the honorary degree of doctor of laws at the services. Following the dedicatory address the assembly marched to the front of the library, where Dr. J. A. Aasgaard conducted the sacred ceremony setting aside the building for the service of succeeding generations of students.

Two hundred twenty-five educators, church officials, faculty members and college officials attended the inaugural dinner which honored Dr. and Mrs. Manskou.

College and Seminary Enrollments

Enrollments in the colleges and seminaries of the N.L.C.A. are in most cases higher than last year. The latest figures are as follows:

	Total	Men	Women
Luther College (Sept. 15)	261		
St. Olaf College (Sept. 20)	755	89	666
Concordia College (Oct. 12)	405	61	344
Augustana College (Oct. 10)	351	67	284
Aldorf College (Oct. 11)	91	9	82

Camrose (Sept. 25)	113	41	72
Augustana Academy	160		
Clifton (Oct. 13)	36	12	24
Luther Theological Seminary (St. Paul, Minn.)	173		
Luther Theological Seminary (Canada)	15		

Pacific Lutheran College

Pacific Lutheran College celebrated its golden jubilee at special services conducted October 11-15. Included in the sessions were a rally session honoring the pioneer founders, the fall circuit meeting of the South Puget Sound WMF and special foundation day programs. Included in the group of speakers were leaders in religious, educational and political life of the Pacific Northwest. Governor Arthur B. Langley addressed the foundation day services on Saturday evening. Dr. R. Franklin Thompson, president of the College of Puget Sound, Tacoma, and Dr. Paul Sieg, president of the University of Washington, spoke on Sunday afternoon.

Recognition was given throughout the program of the joint control and support of Pacific Lutheran College at the present time by the sister synods of the American Lutheran Conference.

An additional feature of the golden jubilee festivities was the receiving of the roll call offering in each congregation in the entire Pacific Lutheran College area.

Membership Distribution

Despite the growth of the church in city areas, the N.L.C.A. continues to be predominantly a rural church. According to figures compiled by the general secretary, Dr. A. J. Bergsaker, the Church is 65.1 per cent urban and 34.9 per cent rural. Rural areas include towns under 2500 in population. By districts the proportions are as follows:

District	Rural	Urban
Eastern	55.3	44.7
N. Minnesota	71.3	28.7
S. Minnesota	62.5	37.5
Iowa	74.3	25.7
S. Dakota	72.2	27.8
N. Dakota	80.4	19.6
Rocky Mt.	68.8	31.2
Pacific	19.1	80.9
Canada	91.7	8.3

South African Mission Centenary

Reports have recently been received in this country telling of the festive services which on July 5-9 marked the completion of one hundred years of mission service in South Africa. Originally known as the Schreuder Mission, this mission in the Province of Natal was taken over by the N.L.C.A. in 1928 and renamed the American Lutheran Mission in South Africa.

For five days during the annual conference of pastors, evangelists, and teachers, white missionaries and na-

tives joined in a review of the achievements of the past and in a study of the future program of the mission. Features of the festivities included special music by choirs from various parts of the mission field, the presentation of a generous offering from native Christians, and messages of greetings and congratulations from mission boards, government officials and consular representatives of Norway and America. The program culminated in a great Sunday service at which a message was brought by the venerable Dr. Astrup, superintendent of the mission.

Sovik Reunion

A rather unusual circumstance of events has made possible the reunion of Missionary Edward Sovik and his son, Edward Sovik, Jr., in this country. Pastor Edward Sovik has just returned from a term as missionary in China which began in the fall of 1937. His son is an officer pilot in the Marine Corps and has just returned from action in the South Pacific to recuperate from injuries received in that zone. Father and son arrived almost simultaneously on the Pacific coast and accidentally learned of the other's presence. They are at present visiting friends and relatives in the Midwest.

News Notes

Dr. Iver Iverson was installed as Professor of Church History at the Luther Theological Seminary on Reformation day.—The Rev. and Mrs. K. F. Braaten and two daughters have just arrived from Madagascar for furlough.—Funeral services for Dr. C. O. Solberg were conducted on October 2 at St. John's Church, Stone Bank, Wisconsin. Dr. Solberg had served as teacher at Pleasant View Lutheran College, Ottawa, Illinois, at St. Olaf College, Northfield, Minnesota, and at Gustavus Adolphus College, St. Peter, Minnesota. For eight years he was president of Augustana College, Sioux Falls, South Dakota, and for four years served as dean of the Chicago Lutheran Bible School. Dr. Solberg was an outstanding preacher and served pastorates at Rockford, Illinois, Chicago, Illinois, Boston, Mass., Sandwich, Illinois, and finally at Stone Bank, Wisconsin.—Dr. O. A. Tinglestad, former president of Pacific Lutheran College, has accepted a call to fill the chair of philosophy at Luther College, Decorah, Iowa.—The Rev. Joseph Luthro will leave shortly for Fairbanks, Alaska, to take the pastorate in the recently organized church at Fairbanks.—Survey and organization work has been done during the past months by two midwestern pastors and the cornerstone of a new church building laid on August 18.

ON THE RELIGIOUS HORIZON

Missouri Will Join In Relief Program

**Funds for European Reconstruction
To Be Pooled with Other
Lutheran Groups**

THREE MEMBERS of the American Section of the Lutheran World Convention and two members of the Lutheran Synod of Missouri, Ohio and Other States will be named a committee to administer relief and reconstruction in Europe after the war, it has been announced by the National Lutheran Council.

Relief funds raised from time to time by participants in the joint program of church reconstruction in Europe will be placed in a common treasury, and persons elected to administer relief in European countries will be chosen from both constituencies.

To Work with World Council

It was also revealed that the Lutheran World Convention will send a representative from the U. S. to Geneva, Switzerland, as soon as practicable "to cooperate with the Geneva staff of the World Council of Churches in the reconstruction program where Lutheran interests are involved."

This project will not interfere with the special mission approved earlier whereby Dr. P. O. Bersell, president, and Dr. Ralph H. Long, executive director, of the National Lutheran Council, and the Rev. Lawrence Myer of the Missouri Synod, will go to Sweden to confer with European Lutheran representatives on post-war reconstruction problems.

The American Section of the Lutheran World Convention has also accepted responsibility for former German missions in the Tanganyika territory, and has delegated authority to the Augustana Synod and its Board of Foreign Missions. It was estimated that \$65,000 of Lutheran World Action funds will be needed annually to finance the project.

Lutheran Centers in China

It has further been decided to include \$60,000 in the 1945 Lutheran World Action appeal to establish Lutheran centers at Chungking and Chengtu in China, at the urgent request of Dr. Daniel Nelson, Lutheran World Convention representative in that country.

The centers would aid the service men who are stationed in or near these cities, and would also provide a center of church life for civilians and

government representatives. As there is no Lutheran church or mission in the capital of free China, informal services are held in borrowed halls.

Seventh-Day Adventists Adopt Big Radio Budget

"Voice of Prophecy, Inc.," sponsored by Seventh-day Adventists, adopted a budget of \$900,000 for radio and other missionary activity at its annual meeting at Glendale, Calif.

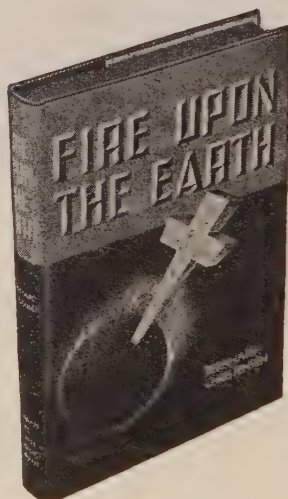
The "Voice of Prophecy," which broadcasts weekly over 348 stations in the U. S., and over 125 Latin-American stations in Spanish and Portuguese, claims to be the third largest religious radio program in the world.

In addition, a free Bible correspondence school is conducted with a student enrollment of 250,000, to which Bible lessons are sent in six languages. More than 1,000 blind persons are enrolled in the Braille course, it was said.

Fire Upon the Earth

by

Dr. Bernhard Christensen



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Peace Organization Must Be Christian

Law Must Prevail in New League, Declares Federal Council Body

LY a world organization "which conforms to the law of God and the way for the expression of the spirit of Christ in the community" will contribute to lasting peace, the Commission on a Just and Stable Peace of the Federal Council of Churches emphasized in a statement at its fall meeting in New York.

Sh a world organization, it added, is not to be merely an agency for the maintenance of existing order nor a repressive, but "must deal constructively with the underlying causes of war."

In cataloging these causes, the Commission included "quest for power, economic and political maladjustment, exasperation of colonial relationships, racial discrimination, and the denial to individuals of spiritual and intellectual freedom."

Stating clearly that it did not expect the impossible, the Commission said it knew that any world organization created is bound to be imperfect and that the future will have to mold it.

But we hope," the statement declared, "that any initial defects will not involve such violations of fundamental principle as would drive men to reject the moral authority of the organization. We deem it essential that it quickly become the nucleus of a cooperative effort which will give all peoples a sense of creative fellowship."

In its comments on current discussions of international order, the Commission warned that force itself cannot bring peace but must be made the servant of just law, and that no argument for the use of force should in appearance be a device where the strong impose their will upon the weak.

If an organization of force is brought into being under such conditions that the purposes for which it may be used are ill-defined and unpredictable," the Commission said, "it will inflame rivalry among those who will seek to control it and thus undermine the whole effort for peace."

The Commission asserted that "in their origin, any international principles which are to govern the use of force and determine when and against whom force shall be brought into play ought to reflect the balanced judgment of all the nations."

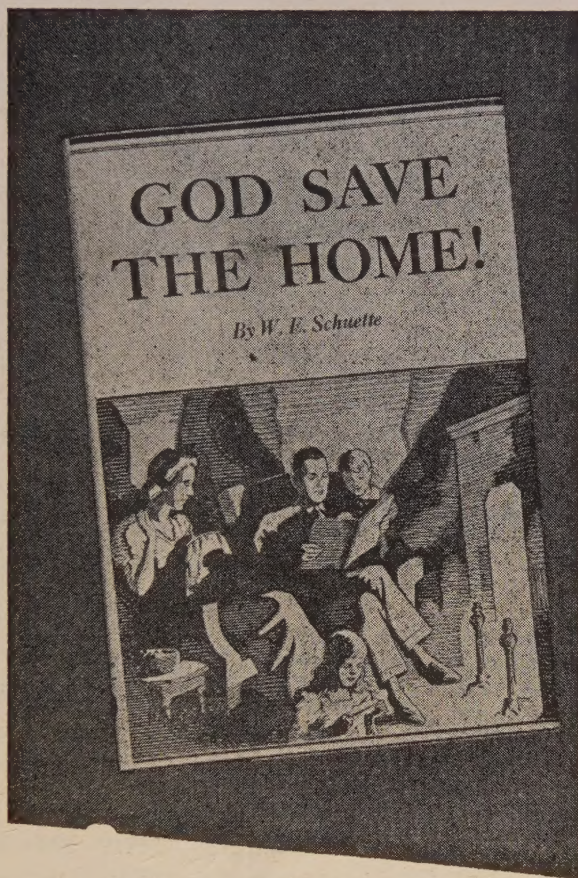
Forty-five members of the Commission participated in drawing up the statement, which was unanimously adopted. In the absence of John Foster Dulles, who was convalescing at his home following an operation, Dr. John A. Mackay, president of the Princeton Theological Seminary, and Dr. Albert W. Palmer, president of Chicago Theological Seminary, presided.

The Commission held morning, afternoon, and evening sessions, and adjourned its deliberations in the late afternoon to visit Mr. Dulles at his home.

New Catholic Library Opened in Kansas City

A Catholic library of 5,000 volumes has been opened in Kansas City, Mo. Six months were spent in assembling the library, which is housed in the former residence of Bishop Edwin O'Hara.

The library includes volumes of poetry, biography, history, social science, church music, and popular books, as well as a wide selection of literature from the Latin Americas in Spanish and Portuguese.



God Save the Home!

By W. E. SCHUETTE

When you read that second chapter about John and Madge's home you are going to feel that John is a sort of millionaire, and not a five-cent one either. And in the next chapter we bump right into a picture of a poverty-stricken world, stricken because of the failure of the world's homes.

But read on. There's something new and interesting on every page about this old home problem. About God's interest in and purpose for the home; about marriage jokes; about love growing instead of wearing out in the home; about right attitudes and habits in money affairs; about really taking God into the family life; about the love-life in the home; about sex instruction and birth control; about the education of conscience.

That chapter on habits and discipline in the home is going to give most of us something that looks new, but which is really as old as the home itself is. And so will that chapter on conversation in the home and the impressions made upon children in the home by the attitudes and practices of the parents. Then there are some good things said about spoiled children, about parents following their children's education, and some comforting words about the trials and the worries in the home.

Last of all are sets of questions on each chapter for use by study groups.

THE WARTBURG PRESS 57 E. Main St., Columbus 15, Ohio

Temperance Union Urges Prohibition

"Liquor Holiday" Assailed at Annual Convention of Women's Dry Organization

ABOLITION of the liquor traffic heads a three-point program adopted by the 70th annual convention of the National Women's Christian Temperance Union at Columbus, Ohio.

Other phases of the program provide for encouragement of decorum in attire and manners to "raise social standards in the community," and intelligent co-operation with world peace plans.

Said Mrs. Ella A. Boole of Brooklyn, N. Y., 85-year-old world president of the WCTU: "Prohibition will be demanded by the nation's business leaders. Lack of it has become a financial headache to them."

Assailing the government's recent "liquor holiday," Mrs. Ida B. Wise Smith, retiring national president, charged that "some 280,000 tons of food products could have been used by the starving millions in war-ravaged countries from the 560,000,000 pounds of grains it took to make 50,000,000 gallons of liquor during the holiday period."

"The grains that brewers used," she said, "also would have made 10,000,000 loaves of bread."

Asserting that "rehabilitation of habitual drunks will not solve the liquor problem," Miss Elizabeth Smart of Washington, D. C., national legislative director of the WCTU, said that it is "unwise" to spend public funds to establish hospitals and clinics for this purpose.

"They would not only be a public liability but a public menace as well," she said.

Miss Regina Moede, general secretary of the Youth's Temperance Council, stressed the need for total abstinence among the country's young people, and declared that intemperance in youth is one of the greatest obstacles to a new and better world.

WCTU's wartime gifts include \$7,125 for China orphan relief and \$13,819 for American Red Cross mobile vehicles, Mrs. Margaret G. Munna, national treasurer, reported.

A feature of the convention attracting much attention from the nearly 1,000 delegates was a group of anti-alcoholic exhibits.

Mrs. D. Leigh Colvin of New York was elected president of the national body, to succeed Mrs. Smith, who held the office for 11 years.

Organist Predicts End Of 'Cheap Jingle Hymns'

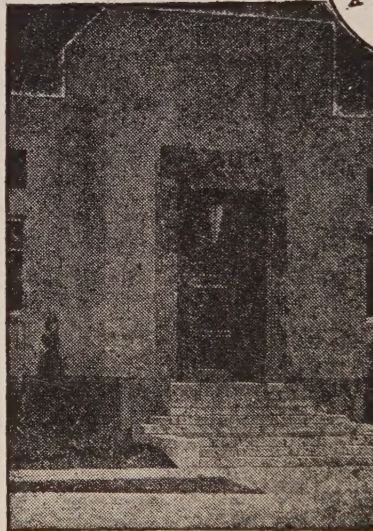
Disappearance of "cheap jingle hymns" from church services was predicted by Dr. T. Tertius Noble, retired organist of St. Thomas Episcopal Church, New York City, and founder of the St. Thomas Choir school.

"All of the bad music is not secular," Dr. Noble said. "Contrasted with the great chorales of the 16th and 17th centuries, destined to last forever, are the bad jingle hymns which have such a vogue among many people. People who sing them have been brought up

with these hymns and never have had a chance to know the beauty of the great ones."

Asserting that "some of the clerics like these cheap jingle hymns and have been a potent agency in keeping them alive," Dr. Noble added:

"Music should be perfectly suited to every church service. I have long been of the opinion that the choice of the music used in a church service should be under the control of the organist and the choirmaster. They are trained along this line, and should be responsible."



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Plan Coordination Of Seminary Work

L.C. Convention Concerned About Heavy Decline of Students for Ministry

A motion to transfer control of the nine seminaries of the United Lutheran Church in America from the regional synods to the Church's board of education ended in a compromise at the church's biennial convention in Minneapolis, Minn.

The compromise provides for a further study of coordination of the theological schools which will be presented at the 1946 convention.

The convention directed presidents of the thirty-two constituent synods, cooperating with the board of education, to inaugurate "more definite efforts to awaken in outstanding youth an interest in the Gospel ministry" after hearing of a gradual but heavy decline in students for the ministry.

Civilian student enrollment at the church's fourteen colleges shrunk 53 per cent from 1939 to 1943, it was reported.

Heavy Sunday School Loss

A decline of 71,804 pupils in Sunday school enrollment since 1938 was announced by the church's parish and school board.

Biennial expenditures for assistance to home missions, and for loans to erect churches and parsonages, totalled \$7,738,730, the Board of American Missions reported.

It was revealed that the home missions congregations, of which there are 762, furnished the larger part of the L.C.'s increase in confirmed membership during the past biennium. Nineteen new churches were organized and 27 were "rescued and re-established," Dr. Henry J. Pfum of Allentown, Pa., president of the Board, reported.

The Church also heard a report that 276 pastors of the denomination are serving as chaplains with the U. S. armed forces, while ten pastors are with the Canadian armed forces. Eight have been decorated and six wounded.

Plan Intensive Mission Effort

When the war ends, the United Lutheran Church intends to "repossess, rehabilitate, and enlarge" its missions in China and Japan, it was announced by the Board of Foreign Missions. It also reported it is granting an increasing degree of autonomy to missions in India and British Guiana.

To prepare for an expanded post-war program, the Board said it has brought carefully-chosen nationals of both sexes

to the United States from all its fields for training in theology, education, medicine, and nursing.

Endorse Peace Declaration

Endorsement of the interfaith declaration on world peace, which has been adopted by leaders of the Jewish, Roman Catholic, and Protestant churches, was voted. The declaration was approved as the "minimum requirements of a peace which Christians can indorse as fair to all men."

Ratification of the new constitution of the National Lutheran Council was voted, thus making the adoption of the new document unanimous by the eight bodies cooperating in the Council.

The convention also approved a recommendation to "vigorously pursue its policy of enlarging and improving its opportunities to serve and be served by the Federal Council of Churches." The recommendation came from a commission of fourteen members through which the United Church maintains a consultative relationship with the Federal Council. The commission was instructed "to use every means of strengthening the Federal Council in its loyalty to evangelical faith."

Appreciation was expressed over the action of the Norwegian Lutheran Church last May in authorizing its pastors and parishes to exercise "work and worship" fellowship with Lutherans of any branch of the Lutheran Church which adheres to the historic confessions.

The Board of Social Missions was authorized to establish a fund for the "financial support of such conscientious objectors and their dependents as are not able to support themselves." The fund will be raised by solicitations in congregations.

Approve United Canada Church

The "go-ahead" signal for organization of a United Lutheran Church of Canada was given. The executive board notified synodical delegates from Canada that "it looked with sympathy" on a move to organize a Canadian Church, but first steps must be taken by the three synods in Canada by themselves.

A contributing annuity plan whereby both the congregation and the pastor will put funds into retirement payments was approved.

Under the plan, which was presented by the Board of Ministerial Pensions, both the church and pastor will pay amounts annually equal to four per cent of salaries.

Dr. Franklin Clark Fry, 44, pastor of Trinity Lutheran Church, Akron, Ohio, for the past 15 years, was elected new president of the United Lutheran Church in America. His election came

on the fourth ballot. No nominations were made.

Dr. Fry, when he assumes office Jan. 1, 1945, will become the United Lutheran Church's second president. He succeeds Dr. Frederick H. Knubel, 74, New York, head of the body since it was organized in 1918. Dr. Knubel had been elected to the presidency 13 times.

Reports Half Lutheran Chaplains Are Overseas

Of 800 Lutheran chaplains serving the armed forces of the United States, almost half are now overseas, Dr. N. M. Ylvisaker, Minneapolis, director of the service commission of the National Lutheran Council, reported to the Brotherhood of the United Lutheran Church in America at its 14th biennial convention.

Thus far, he said, more than 5,000,000 young Americans have been served in church homes and centers and given the opportunity to worship at Lutheran altars, in many cases hurriedly erected near battlefields.

"The Lutheran Church, from the day its men were first called into training, fixed its aim on a ministry equal to any test which might come, no matter how trying the days of the future might be," Dr. Ylvisaker declared.

Churches Must Reach "Poor and Undesirable"

Home missions in the city must get the so-called "respectable" churches to accept responsibility for a ministry to the "poor and undesirable" people within their own parishes, Dr. Mark A. Dawber, executive secretary of the Home Missions Council of North America, told the 92nd international convention of the Disciples of Christ at Columbus, O.

He asserted the Church "has not yet discovered or devised a strategy to make its influence really effective in a city environment."

"In the city," he said, "our churches for the most part are class institutions; we have not as yet developed our Protestant churches in the city on a community basis."

As an imperative home mission responsibility, Dr. Dawber cited continued help to the rural church to "maintain its contribution to the life of the nation and the whole Church."

"The rural church must be supplied with a well-trained ministry," he said, "and have a program that will build the community into a cohesive force for righteousness."

Intersynodical Conference Held at Cleveland, O.

Prominent among efforts towards Lutheran union are the various pastoral meetings being held in many of the

larger Lutheran communities of America to discuss common bonds and problems confronting the Lutheran Church. One of the outstanding of such meetings was held in Cleveland, Ohio, on Sept. 26 and 27, 1944, when pastors of the Synodical Conference and of the American Lutheran Conference met for their fourth quarterly meeting at the Zion Lutheran Church. Clergy of the United Lutheran Church in America were present as guests at this meeting.

Four outstanding speakers, one from the American Lutheran Conference, one from the U.L.C.A., and two from the Synodical Conference, presented papers and discussions. Dr. T. A. Kantonen, of the Department of Systematic Theology, Hamma Divinity School, Springfield, Ohio, presented a paper on "The Existential Approach to God," based on the writings of Luther and Kierkegaard. Dr. O. A. Schmidt, executive secretary for foreign missions of the Missouri Synod, spoke of his recent visit to India and China, stressing the importance of Lutheran unity in foreign missionary efforts. Dr. H. L. Yochum, president of the American Lutheran Conference, and Dr. J. H. C. Fritz of Concordia Seminary, St. Louis, Mo., spoke of efforts towards Lutheran unity. Dr. Yochum presented the "Overture of the American Lutheran Conference," and Dr. Fritz presented the "Doctrinal Affirmation" of the Missouri Synod and the American Lutheran Church. Both documents were discussed at length. Discussions on these documents will be continued at later meetings of the conference.

The Rev. H. C. Weidner (Missouri Synod) is president of the Intersynodical Conference, and the Rev. M. A. Egge (Norwegian Lutheran Church of America) is secretary. About sixty-five pastors of the Cleveland area were in attendance at the sessions.

Plan for Reorganization Of Pacific Missions

For the first time since Pearl Harbor, religious leaders from New Guinea, the Solomons, Papua, and other South Pacific islands recently liberated from Japanese occupation will meet with missionaries of Australia, New Zealand, and the Samoa, Tonga, and Fiji islands to lay preliminary plans for reorganizing missions in the war-devastated areas.

Dr. J. W. Decker, secretary of the International Missionary Council, will leave the U. S. in October for a nine months tour of the Pacific area to attend these conferences. He will also visit India and China in the interest of post-war missions reconstruction.

It is anticipated that detailed studies

will be made of the social and economic changes that have taken place in the liberated islands. The problems of providing increased medical service for the natives, and establishing additional schools to train native evangelistic leaders and medical practitioners will be considered, as well as those arising out of the breakdown of village economics when plantations supporting native populations were abandoned by the owners.

China Asks Allies For Prayers

A cable urging America, Great Britain, and other Allied nations to pray for China has been received by the Foreign Missions Conference of North America. The appeal was signed by Luther Shao, acting head of the National Christian Council of China.

It was seven years ago, July 7, 1937, that Japan launched its attack on China.

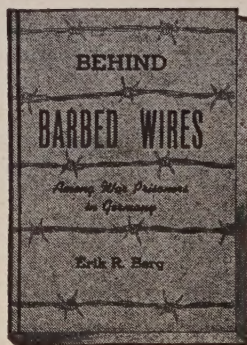
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Foreword to the American Edition by P. O. Bersell, president,
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